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## TARSHISH; ITS MODERN REPRESENTATIVE.

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IN this paper we would purpose to bring together, into as concentrated form as possible, many facts and statements concerning the ancient maritime and commercial power, Tarshish; and from them endeavour to place upon the modern nation the mantle of a vigorous and valorous race, whose flag was to be found in all the ports of the then inhabited earth.

The name Tarshish is to be found, first, in that one source to which all resort, the Scriptures. Lexicographers tell us that the name can be applied alike to "isles," "coasts," or "banks of rivers." In the margin of Isaiah xx., 60., the word "country" is placed as a substitute for "isle." It is also said that, in the Hebrew, Phœnician, and cognate languages, one word is used to signify islands, sea-coasts, or even countries.

The term Ophir appears to be used also as interchangeable with Tarshish. In the I. Kings xxii., 44, it is stated that "Jehoshaphat made, or had, ten ships of *Tarshish* to go to *Ophir* for gold." Of the same circumstance, it is recorded, in II. Chronicles xx., 36, that Jehoshaphat "joined himself with (Ahaziah) to make ships to go to *Tarshish*." Again, in II. Chronicles viii., 18, Hiram's servants are said to have "went with the servants of Solomon to *Ophir*." But it is also said, in II. Chronicles ix., 21., "Solomon's ships went to *Tarshish* with the servants of Hiram." For description of these ships see Ezekiel xxvii.

The first mention of Tarshish is to be found in Genesis x., 4 and 5, "and the sons of Javan, Elishah, Tarshish, Kittim, Dodanim. By these were the isles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations. Javan was a son of Japheth, as also Gomer, Magog, Madai, Tubal, Meshech, and Tiras." Of Japheth, we find it written (Genesis ix., 27), "God shall enlarge Japheth, and he shall dwell in the tents of Shem." By his descendants, therefore, would Japheth be enlarged. Gomer and Javan are the two out of the seven sons of Japheth whose descendants are particularly mentioned. And, of all the names given, none have been more provocative of enquiry than the son of Javan Tarshish.

From the remark made in Genesis x., 5, it is clear that Javan's sons were not restricted to some particular country—"By them were the isles of the Gentiles divided." Was the meaning of the name of the one man, Tarshish, prophetic of the work he, through his children, would do in colonising the

islands and coasts of the nations? Was the name of the man, Tarshish, perpetuated also by his descendants naming the places after him? If this be so—and why not—we shall not be surprised at finding the name Tarshish, or traces of it, in places differing as to clime or position.

If we refer again to the I. Kings x., 22, we find the record reads—"For the king (Solomon) had a navy of Tharshish with the navy of Hiram; once in three years came the navy of Tharshish bringing gold and silver, ivory (margin, elephants' teeth), and apes, and peacocks." Another record in I. Chronicles xx., 35 to 37, is, that the ships made by Jehoshaphat and Ahaziah to go to Tarshish were made in Ezion-Gaber. And again (I. Kings xxii., 49), they were to go to Ophir for gold.

Ezion-Gaber, the port to Tarshish, was at the head of the Red Sea, the now route to India and the East Indies. Josephus asserts Ophir to be an Indian region (see Antiq. Jud., lib. viii., c. 6, sec. 4); and Ophir and Tarshish are used interchangeably.

Malacca, or the Malayan peninsula, was known as the Golden Chersonesus. We must remember also that India, Ceylon, Malacca, or, in other words, the East Indies, produced the articles enumerated in the list of exports brought by the navy of the Tharshish.

Ophir is declared to be in India by Hesychius and Suidas. Le Poivre, in his "Voy. d'un Philosophe, etc.," p. 123, states that Ophir is still the name used in Sumatra, Malacca, and the Eastern Archipelago to designate the gold mine. Onescritus, the historian, in the time of Alexander the Great visited Ceylon, and brought back an account of its wealth. The Greeks embarked in the Indian trade, so also did Egypt under the Ptolemies and the Romans.

In Tamil, or the language of Ceylon, *kapi* (apes), is the same as in Hebrew. *Iboha*, the Sanscrit for ivory, is in Tamil, *ibum*. In the Tamil, *tokei* is peacock; in Hebrew it is *tukeyim*.

We gather from the foregoing statements that the term Tarshish covers a large area of the East Indies.

2. In Ezekiel xxvii., 12 and 25, Tyros was thus addressed: "Tarshish was thy merchant, by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead they traded in thy fairs. The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas." The Septuagint version translates Tarshish, in these two passages, "Carthage;" the Vulgate also, in the 25th verse, translates Tarshish, as "Chartaginensis." Bochart (Sac. Geog., lib. 3, c. vii., p. 165), says that Polybius mentions Tarsecum in an account of a league between Rome and Carthage. The name "Peni," or "Pheni," was a name given to the Carthaginians. Tyre was in Phœnicia. The phrase "Merchant of Tarshish," in Ezekiel xxxviii., 13, is translated in the Septuagint as Carthaginian merchants. The Septuagint translates, "ships of Tarshish," in Isa. xxiii., 1 and 14, "ships of Carthage." Hence, from the above, we find that the term Tarshish is found in another direction, and applied to a place in North Africa.

3. For another fact in connection with Tarshish, we will refer to Jeremiah x., 9: "Silver spread into plates is brought from Tarshish, and gold from Aphaz, the work of the workman and of the hands of the founder; blue and purple is their clothing: they are all the work of the cunning men."

From this statement we conclude that the Tarshish here mentioned was a manufacturing place or country. And it is to be noted that the sacred books of the Cingalese consisted of silver spread into plates, on which the writing was inscribed.

4. Another fact concerning Tarshish is to be gleaned from Ezekiel xxxviii., 13, and Isaiah lxx., 9. It is that Tarshish must be a merchant power. The first passage states, "Sheba, and Dedan, and all the merchants of Tarshish." The second, "Surely the isles shall wait for me, and the ships of Tarshish first,"

5. In connection with Tarshish being a merchant power, we remark also that the Septuagint of Isa. ii., 16, is, "Ships of the sea." The common version reads, "Ships of Tarshish." Here, Tarshish and the sea are equivalent terms. Thus far, we see that Tarshish is to be found in connection with places or countries east and west of Tyre; that it is connected with commerce, with manufactures, with money productions, and with the sea.

To proceed farther in the investigation of our subject. The recurrence of Tyre and Tarshish in the same passages of the scriptures cannot have failed to have been noticed. It is possible, and highly probable, therefore, we should contend that, before proceeding to find out traces of Tyrian enterprise, that in finding out where Tyre made its influence felt and known, we should also find some clue to Tarshish also at times. We all know that Tyre (and Sidon) was in Phœnicia. It is known also that the Phœnicians were very jealous as to their knowledge of distant countries being made known. A remarkable instance of the secrecy and fidelity among them is recorded by Strabo (book iii., 5.) He gives an account of a Phœnician commander who ran his ship on a shoal in a voyage from Gades to the Cassiterides, because he was followed by a Roman Galley. On his return to Tyre, he was compensated by the State for the loss incurred by his act. The same historian says (Strabo, iii., 150,) Tartessus is the portion lying south of the Bætis, or Guadalquivir. The Bætis was called the "Silver-bedded Tartessus," by Stesichorus. Claudian names the greater part of Spain and Portugal Tartessus. See Claudian in Ruf., i., 101. Tarseum, says Stephanus, was a city near the pillars of Hercules.

In the Essays, Ethnological and Linguistic, by James Kennedy, L.L.B., pp. 56 to 58, we find the information given which follows. The first accounts of Italy tell us of a people already settled there, known as Tyrrhenians. The principal writers of antiquity, with one exception (Dionysius Halicarnassus), agree in stating that these people were a colony of Lydians. Tacitus mentions the Sardians as producing a decree of the Etruscans acknowledging their descent from Lydia. Virgil calls the Tiber the Lydian Tiber. The name Tyrrheni is found also in Greece, confounded with that of the Pelasgi, and with other names in which the syllable Tyr is prominent. Lydia was in Asia Minor (modern Smyrna). In Mysia, north of Lydia, was the river Tarsius. Müller and Niebuhr place the Etruscan era about B.C. 1000, *circa* of Solomon and Hiram. F. W. Newman, in "Regal Rome," says the Etruscan era belonged to the era of Phœnicia, and of Egypt.

To come nearer to the parent city, Tyre. Josephus, lib. i., 6, states that Cilicia is called Tarshish. Its chief city was Tarsus. And a river named Tarsus was known in Cilicia, a province of Asia Minor.

The Mediterranean was known, also, and named as a sea of Tarshish. Jonah, in order to avoid the fulfilment of his mission, found a ship going to Tarshish, and embarked in it.

It is recorded that about B.C. 610, Marseilles (Marsala) was founded by Phœnician colonists; and that the same people founded colonies at Agde, Antibes, and Nice. An inhabitant of Marseilles, B.C. 400, went on a voyage past Spain, Aquitaine, Armorica, through the channel to the isles of Shetland, and then on to Jutland.

Kenrick, in his Phœnicia, says that Melos, one of the Cyclades, was colonized about B.C. 1200; North-Western Sicily about B.C. 736.

It was about B.C. 813 that Carthage was founded, and B.C. 1100, Utica; B.C. 1189, Gades. (Velleius Paterculus says about 80 years after Troy was taken—B.C. 1209—a fleet of Tyrians founded Gades, and Utica a few years afterwards by the same people). Pliny says (Nat. His., 16), writing B.C. 77 or 78, "Utica was built eleven hundred and seventy-eight years ago." Pomponius Mela, iii., 6, mentioning temple of Hercules at Gades, says the foundation of the temple was from the time of Troy.

Carteia, near Gibraltar, was a Phœnician colony, and noted for preparing a

famous mackerel sauce. Going farther westward, the Canary Isles were discovered by the same people. And in the interior of Spain, Hispalis, or Seville, was founded by them. Farther, it is recorded that, B.C. 610, Africa was circumnavigated by a Phœnician vessel.

Sir G. C. Lewis, in his "Survey on the Astronomy of the Ancients," p. 448, says that "the voyages of the Phœnicians to Cornwall for tin, and to the coasts of the Baltic for amber, pass equally as historical facts." Herodotus names the portion of Britain known as the Scilly Isles, if not all Britain, the Cassiterides, or lands of tin. Appian tells us that the Spaniards of his time used to perform the voyages to Britain in half a day.

In Clemens Romanus we meet with the phrase "the utmost parts of the west." This was used when speaking of the Apostle Paul's labours. The west included Spain, Gaul, and Britain. In the Epistles of Paul to the Romans Spain is mentioned; and a native of Britain also—Claudia, who was married to Pudens, or Linus. See Rom. xvi., 13, and II. Tim. iv., 21. Martial mentions Claudia by name (Epig. 54, book xi.); and Rufus or Pudens (Epig. 13, book iv). It is worthy of notice that about this time, another British lady was accused in Rome of having embraced a foreign superstition: Pomponia Grœcina, wife of Aulus Plantus, the first governor of Britain, and a distinguished general of Claudius. See Tacitus, Annal, book 13, chap. xxxii.

As bearing on this point, we would mention that the Jews in England record a decree of Augustus Cæsar in their favor, cæ. 15. In a work published by Aben Ezra, entitled the "Epistle on the Sabbath," in the prefix it is stated, "I, Abraham Aben Ezra, the Sephardy, have been in one of the cities of the island called 'the End of the Earth.' Aben Ezra visited England in the reign of Henry II. The classical phrase is, '*ultimos Orbis Britannos*;' the scriptural, 'the isles afar off.'"

Godfrey Higgins, Esq., in his "Celtic Druids," points out that the early Greeks knew more of Britain than the Greeks of Strabo and his time. Of Ireland he states, p. 107, "Orpheus, or rather Onomacritus, mentions Ireland; but, says Bochart, 'he learned the name and site of it from the Phœnicians: the Greeks at that time had not sailed into these parts.'" Onomacritus lived 560 years before Christ. Polybius, who lived only 124 years before Christ, acknowledges they knew nothing of the northern nations. "*Itaque multa potuisse illis esse perspecta de occidentalis oceani insulis quæ Polybius ignoraverit,*" says Bochart, speaking of the trade of the Phœnicians to these islands.

(To be concluded.)

## THE LEGEND OF THE "QUATUOR CORONATI."

From the Arundel MS., 91.

Concluded from page 241.

**T**UNC abierunt et fecerunt secundum consuetudinem et operati sunt omnia excepto simulacro Asclepii.

Post aliquos vero menses illi dederunt suggestionem Augusto

**T**HEN they went away and did according to their custom, and performed all the work except the image of Æsculapius.

But after some months the philosophers suggested to Diocletian Augus-

Dioclitiano philosophi, ut videret opera artificum. Et iussit omnia in campo afferri. Et dum allata fuissent, Asclepius non est presentatus secundum preceptum Dioclitiani Augusti. Et dum nimio amore ipsum requireret, suggestionem dederunt philosophi Dioclitiano Augusto dicentes: Piissime Cesar et semper Anguste, qui omnes homines diligis, et es pacis amicus, sciat mansuetudo tua quia hos quos diligis Christiani sunt, et omne quicquid imperatum fuerit, in nomine Christi faciunt. Respondit Dioclitianus Augustus et dixit: Si omnia opera eorum in nomine Christi magnifica esse noscuntur, non est crudele sed magis gloriosum. Responderunt philosophi dicentes: Ignoras piissime, quia precepto pietatis tue, non obediunt, conscientia crudeli, et ideo noluerunt artis munificentiam in edificationem simulacrum dei Asclepii ostendere imaginem. Dioclitianus Augustus dixit: Deducantur ad me isti viri.

Et cum vocati fuissent Claudius, Simphorianus, Castorius, Nicostratus et Simplicius, dixit ad eos Dioclitianus Augustus: Scitis quo affectu et gratia diligeret vos mansuetudo nostra, et pio amore vos foverim? Quare non obedistis preceptis nostris ut sculperetis de metallo porphiritico deum Asclepium? Respondit Claudius: Pie semper Anguste, obedivimus pietati vestre, et servivimus claritati tue, imaginem vero hominis miserrimi nunquam faciemus, quia sic scriptum est: Similes illis fiant qui faciunt eo, et omnes qui confidunt in eis.

Tunc exarserunt philosophi adversus eos, dicentes ad Dioclitianum: Piissime semper Anguste, vides perfidiam quomodo pietati vestre, superbo sermone loquuntur. Dioclitianus Augustus dixit: Non execrentur periti artifices, sed magis colantur. Philosophi autem dixerunt: Ergo

tus that he should see the work of the workmen. And he ordered everything to be brought into a public place; and when they had been brought the image of *Asclepius*, which Diocletian Augustus had ordered, was not displayed, and when he, in his excessive desire, demanded it, the philosophers made a suggestion to Diocletian Augustus, saying: Most glorious and august Cesar, who lovest all men, and art a friend of peace, let your clemency know that these men whom you love are Christians, and perform whatever is commanded them in the name of Christ. Diocletian Augustus replied, and said: If all their works are known to be magnificent by the name of Christ, it is not a matter for reproof but rather of admiration. The philosophers answered, and said: Knowest thou not, most upright emperor, that they are not obedient to your kind commands, through a reprehensible knowledge, and therefore would not display the magnificence of their art in the building of an image of the god *Asclepius*. Diocletian Augustus said: Let those men be brought to me.

And when Claudius, Simphorian, Castorius, Nicostratus, and Simplicius had been summoned, Diocletian Augustus said to them: Know ye with what affection and favour our grace has loved you, and how I encouraged you with a loving consideration? Why do ye not obey our commands that you should carve an image of the God *Asclepius* out of the porphyry? Claudius replied: Most generous Augustus, we have obeyed your grace, and have been subservient to your mightiness, but an image of that most wretched man will we never make, for it is written, "They that make them are like unto them, and so are all those who put their trust in them."

Then the philosophers were enraged against them, saying to Diocletian: Most revered Augustus, you see their perfidy, how they answer your grace with haughty words. Diocletian Augustus said: Skilled philosophers should not be hated, but rather honoured. But the philoso-

serviant precepto pietatis vestre, aut nos invenimus qui faciant secundum voluntatem elementie vestre. Dioclitianus Augustus dixit: Inveniantur doctiores hujus artis? Philosophi dixerunt: Nos procuravimus viros, religione suffultos. Dioclitianus Augustus ait: Si de hoc metallo procuraveritis ut deum Asclepium faciant, et hos sacrilegii pena constringit, et illi magni erunt apud nostram mansuetudinem.

Tunc ceperunt philosophi cum Claudio, Simphoriano, Nicostrato, Castorio et Simplicio, habere altercationem dicentes: Quare in arte vestro preceptis domini piissimi Augusti non obeditis et facitis ejus voluntatem? Respondit Claudius et dixit: Nos non blasphemamus creatorem nostrum, et nos ipsos confundimus, ne rei inveniamur in conspectu ejus. Philosophi dixerunt: Claruit quia Christiani estis. Dixit Castorius: Vere Christiani sumus.

Tunc philosophi elegerunt alios artifices quadratarios, et fecerunt sculpsentes Asclepium ante conspectum suum. Et cum vidissent simulacrum ex metallo preconisso et protulissent ante philosophos, post dies triginta unum philosophi nuntiaverunt Dioclitiano Augusto Asclepium perfectum.

Et jussit Dioclitianus deferri simulacrum. Et miratus est, et dixit: Hoc artis ingenium ipsorum est, qui nobis in artis sculptura placuerunt. Philosophi dixerunt: Sacratissime princeps semper Auguste, hos quos declarat serenitas vestra in arte quadrataria peritissimos esse; id est Claudium, Simphorianum, Nicostratum, Castorium et Simplicium, innotescat mansuetudini vestre, eos sacrilegos Christianos esse, et per incantationum carmina omne genus humanum sibi humiliari. Dioclitianus dixit: Si preceptis justitie non obedierint, vera est locutio suggestionis vestre, ferant sententiam sacrilegii.

Et jussit cuidam tribuno Lampadio nomine, sub moderatione verborum cum philosophis audire dicens: Justa examinatione eos proba. Et in quos

phers said: Therefore let them obey your command or we find others to do according to your wishes. Diocletian Augustus said: Can there be found men more skilled in this art? The philosophers said: We have procured men supported by love of the Gods! Diocletian Augustus says: If you have obtained men to make the image of the god Æsculapius from this metal (and he constrains them by the punishment of sacrilege) they, too, shall be great through our generosity.

Then the philosophers began to dispute with Claudius, Simphorian, Nicostratus, Castorius, and Simplicius, saying: Why do ye not obey the commands of our most revered master, and do his will? Claudius replied, and said: We do not blaspheme our Creator, and confound ourselves, lest we be found guilty in his sight. The philosophers said: It is evident you are Christians? Castorius said: Truly we are Christians.

Then the philosophers chose other workmen in masonry, and they carved Æsculapius before their eyes. And when they saw the image from the [preconisso] square metal, and had brought it to the philosophers, after thirty-one days the philosophers announced to Diocletian Augustus that the image of Æsculapius was finished.

And Diocletian ordered the image to be brought to him. And he marvelled, and said: This is the genius of those men who have pleased us with their art of sculpture. The philosophers said: Most sacred and ever august prince, let it be known to your clemency that these men whom your grace declares to be the most skilful in the masonic art, namely Claudius, Simphorian, Nicostratus, Castorius, and Simplicius, are heretic Christians, and, by the charms of incantations, the whole human race is humbled to them. Diocletian said: If they obey not the commands of justice, and the word of your accusation is true, let them bear the judgment of the heretic.

And he ordered a certain tribune, Lampadius by name, to listen to them, together with the philosophers, with temperate words, saying: Try them

inventa fuerit querela falsi testimonii, reatus pena feriuntur.

Eodem tempore Lampadius tribunus jussit ante templum solis in eodem loco tribunal parari, et omnes artifices colligi, et Simphorianum, Claudium, Nicostratum, Castorium et Simplicium et philosophos. Ad quos publice et clara voce Lampadius tribunus dixit: Domni piissimi principes hoc jubentes dixerunt, ut veritate a nobis cognita inter philosophos et magistros, Claudium, Simphorianum, Castorium, Nicostratum et Simplicium, clarescat si vera accusatio esset.

Inter partes clamaverunt omnes artifices quadratarii, invidiose moniti a philosophis: Per salutem piissimi Cesaris tolle sacrilegos, tolle magos. Videns autem Lampadius tribunus, quia invidiose clamarent artifices, dixit: Causa adhuc terminata non est, quomodo possum dare sententiam? Philosophi dixerunt: Si non sunt magi, adorent deum Cesaris. Continuo jussit Lampadius tribunus Simphoriano, Claudio, Castorio, Nicostrato et Simplicio, adorare deum solem, ut destruat consilium philosophorum. Qui respondentes dixerunt: Nos nunquam adoramus manuumstrarum facturam, sed adoramus deum celi et terre, qui est imperator perpetuus et deus eternus, dominus Ihesus Christus. Philosophi dixerunt: Ecce cognovisti veritatem, renuntia Cesari. Tunc Lampadius tribunus jussit eos retrudi in custodia publica.

Post dies vero novem, invento silentio renunciavit gestam Dioclitiano Augusto. Eodem die et philosophi accusabant eos invidiose principi dicentes, si hii evaserint perit cura deorum. Iratus Dioclitianus Augustus dixit: Per solem quod si non sacrificaverint deo soli secundum morem antiquum et monitis non obedierint, diversis et exquisitis eos tormentis consumam.

with a fair examination. And in whom complaint of false witness is discovered, let them be smitten with the punishment of guilt.

At the same time Lampadius, the tribune, ordered a tribunal to be prepared in the same place before the temple of the Sun, and all the workmen to be assembled, and Simphorian, Claudius, Nicostratus, Castorius, and Simplicius, and the philosophers. To whom publicly, and with a loud voice, Lampadius, the tribune, said: Our most revered lords and princes have given this command, in order that the truth between the philosophers and masters, Claudius, Simphorian, Castorius, Nicostratus and Simplicius may be made known, and it may be clear if this charge is true.

Then all the workmen, instructed by the philosophers through envy, cried out: For the safety of our most revered Caesar away with the heretics, away with the magicians. But Lampadius, the tribune, seeing that the workmen were crying out through envy, said: The trial is not yet completed; how can I give sentence. The philosophers said: If they are not magicians, let them worship Caesar's god. Straightway Lampadius, the tribune, commanded Simphorian, Claudius, Castorius, Nicostratus and Simplicius to worship the Sun God, that you may confound the purpose of the philosophers. They, replying, said: We do never worship the work of our own hands, but we worship the God of heaven and earth, who is the everlasting Ruler and Eternal God, the Lord Jesus Christ. The philosophers said: So thou hast learnt the truth, tell it unto Caesar. Then Lampadius, the tribune, ordered them to be thrust into the common prison.

But after nine days, quiet being restored, they told the matter to Diocletian Augustus; on the same day, also, the philosophers accused them, through envy, to the prince, saying: If these men should escape, the worship of the gods is destroyed. Diocletian Augustus said, in anger: By the sun himself, but if they sacrifice not to the Sun God according to custom, and obey not my instructions,

Mox Lampadius tribunus jussit ut alia die in eodem loco ante templa solis assisterent. Et dixit Lampadius tribunus; introducantur ambe partes, et philosophi et quadratarii. Et introductis, Lampadius tribunus dixit: Veniant accusatores et dicant quod eis imponendum sit.

Introeuntibus autem philosophis, unus nomine Crisolitus philosophus dixit, ad Lampadium tribunum: Quid docnit intelligentia tua? Quid amplius queris cognoscere? Dixit Lampadius tribunus ad Claudium, Nicostratum, Simphorianum, Castorium et Simplicium, quod jusserunt piissimi principes cognitum vobis est? Dixerunt ii quinque, Nescimus. Et dixit illis, ut sacrificetis deo soli et antiquis numinibus detis honorem. Respondit Claudius et dixit: Nos damus honorem deo omnipotenti et Ihesu Christo filio ejus, in cujus nomine semper speravimus, et post tenebras ad lucem venisse confidimus. Lampadius tribunus dixit; Et que lux tam vera quam dei solis? Claudius respondit: Christus qui natus est de spiritu sancto, qui illuminat solem et lunam et omnem hominem venientem in hunc mundum, qui vera lux est; ubi tenebre, non sunt ulla. Lampadius tribunus dixit: Rogo et commoneo vos, nolite perdere tantum amorem et gratiam Dioclitiani principis. Melius ergo nostis quia piissimus princeps tantum gratus est omnibus hominibus, ut omnes tanto affectu veneretur quantum fratres et filios, maxime cultores deorum. Simphorianus unacum sociis dixit: Piissimus princeps tantum debet curam habere hominum, ut deum celi non offendat qui est creator omnium rerum. Nam nos curam habemus ne pereamus in futuro seculo, ubi ignis non extinguetur.

Tunc Lampadius a tribunali surrexit, considerans preceptum Dioclitiani, et iterum retulit rem gestam

I will consume them with various and exquisite tortures.

Soon Lampadius the tribune gave orders that they should be present on another day in the same place in front of the Temple of the Sun God; and Lampadius the tribune said: Let both sides be brought in, with the philosophers and the masons. And being brought in, Lampadius said to them: Let the accusers come forward and say what is laid to their charge.

One, by name Crisolitus, a philosopher, said to Lampadius the tribune: What has your knowledge taught you? What more do you seek to learn? Lampadius the tribune said to Claudius, Nicostratus, Simphorian, Castorius, and Simplicius: What the most revered princes ordered you, you well know. The five said: We know not. And he said to them: That ye are to sacrifice to the Sun God, and give honour to the ancient Deities. Claudius answered and said: We pay honour to Almighty God and Jesus Christ his Son, in whose name we have always worked, and we trust after darkness to come to Light. Lampadius the tribune said: And what light is so true as the light of the Sun God? Claudius replied: Christ who is born of the Holy Spirit, who illumines the Sun and Moon and all mankind who come into this world, who is the true light, in whom is no darkness. Lampadius the tribune said: I beg and advise you, do not throw away so great a love and favour that Prince Diocletian has for you. It is better then that you should know that our most pious Prince is so gracious to all men that he honours all men with a great affection as brothers and sons, but especially the worshippers of the gods. Simphorian, together with his companions, said: The most pious Prince ought to have such a care for men that he should not offend the God of Heaven, who is the Creator of all things. For we have a care lest we perish in the life to come where fire will never be quenched.

Then Lampadius rose from his judgment seat, considering the command of Diocletian, and again related the matter



Dioclitiano Augusto. Tunc Dioclitianus Augustus artem eorum considerans, precepit Lampadio tribuno dicens; *Amodo si non sacrificaverint et consenserint deo soli, verberibus scorpionum eos afflige. Si autem consenserint, deduc eos ad mansuetudinem nostram.*

Post dies vero quinque iterum sedit in eodem loco ante templum solis, et iussit eos sub voce preconae introduci. Et ostendit eis terrores et genera tormentorum. Quibus ita locutus est Lampadius tribunus dicens: Audite me et evadite tormenta, et estote cari et amici nobilium, principum, et sacrificate deo soli. Nam jam loqui non est apud vos sermonibus blandis. Respondit Claudius unacum sociis, cum magna fiducia, dicens: Nos non pavescimus terrores, nec blanditiis frangimur, sed timemus tormenta eterna. Nam sciat Dioclitianus Augustus nos Christianos esse, et nunquam discedere ab ejus cultura.

Iratus Lampadius tribunus, iussit eos spoliari, et scorpionibus mactari sub voce preconae dicens; *precepta principum contemnere nolite.*

In eadem hora arreptus est Lampadius tribunus a demonio, et discerpens se expiravit sedens in tribunali suo. Hec audiens uxor ejus et familia eucurrit ad philosophos cum mugitu magno, ut divulgaretur Dioclitiano Augusto. Hoc cum audisset Dioclitianus Augustus, iratus est vehementer, et nimio furore dixit: *Fiant loculi plumbei et vivi in eos recludantur et proiciantur in fluvium.*

Tunc Nicetius quidam thogatus qui assidebat Lampadio fecit preceptum Dioclitiani Augusti et fecit loculos plumbeos et vivos omnes in eis clausit, et precipitari iussit in fluvium. Sanctus autem Quirillus Episcopus hoc audiens in carcere, afflixit se vehementer et transivit ad dominum, qui omnes passi sunt sub die sexto Idus Novembris.

*Ipsis diebus ambulavit Dioclitianus*

to Diocletian Augustus. Then Diocletian Augustus, considering their art, ordered Lampadius the tribune, saying: Henceforth, if they have not sacrificed and consented to worship the Sun God, afflict them with stripes of scorpions. But if they consent, lead them to our grace.

But after five days he again sat in the same place in front of the temple of the Sun, and ordered them to be led in by voice of the herald. And he showed them the terrors and various kinds of the tortures. To whom Lampadius spoke thus, saying: Listen to me, and escape the tortures and be dear to and friends of the nobles and princes, and sacrifice to the Sun God. For it is not now for me to speak to you in gentle words. Claudius replied, with his companions, with great confidence: We fear not terrors, nor is our purpose broken by soft words, but we fear everlasting torments. For let Diocletian Augustus know that we are Christians, and will never depart from His worship.

Lampadius the tribune, enraged, commanded them to be stripped and beaten with scorpions, by proclamation of the herald, saying: Despise not the commands of our princes.

In that same hour Lampadius the tribune was seized by an evil spirit, and tearing himself, expired sitting in his judgment seat. When his wife and family heard this they ran to the philosophers with great wailing that it might be made known to Diocletian Augustus. When Diocletian Augustus heard this he was violently enraged, and said with excessive fury: Let coffins of lead be made, and let them be shut up alive therein, and cast into the river.

Then Nicetius, a certain citizen, who sat by Lampadius, performed the order of Diocletian Augustus, and made coffins of lead, and shut them all alive in them, and ordered them to be cast into the river. But the holy Quirillus, the Bishop, when he heard of it in his prison, was deeply grieved, and passed to the Lord, all of whom suffered on the sixth day of the Ides of November.

In those same days Diocletian Au-

Augustus exinde ad Syrmem. Post dies vero quadraginta duos quidam Nichodemus Christianus levavit loculos cum corporibus sanctorum, et posuit in domo sua. Veniens vero Dioclitianus ex Syrmi post menses undecim ingressus est Romam, et statim jussit in thermis Trajani templum Asclepii edificari et simulacrum fieri ex lapide preconisso.

Quod cum factum fuisset, jussit ut omnes militie venientes ad simulacrum Asclepii sacrificiis ad thurificandum compellarentur; maxime urbane prefecture milites. Cumque omnes ad sacrificia compellerentur, quattuor quidam cornicularii compellebantur ad sacrificandum. Illis autem reluctantibus, nuntiatum est Dioclitiano Augusto. Quos jussit ante ipsum simulacrum ictu plumbatarum deficere. Qui cum diu cederentur, emisissent spiritum. Quorum corpora jussit Dioclitianus in platea canibus jactari. Que etiam corpora jacuerunt diebus quinque.

Tunc beatus Sebastianus noctu cum Sancto Melchiade episcopo collegit corpora, et sepilivit in via Lavicana miliario ab urbe tercio, cum sanctis aliis in arenario. Quod dum eodem tempore sed post duos annos evenisset, id est sexto Idus Novembris et nomina eorum minime repperiri potuissent; jussit beatus Melchiades episcopus ut sub nominibus sanctorum martyrum Clandii, Nicostrati, Simphoriani, Simplicii et Castorii, anniversaria dies eorum recoleretur, regnante domino nostro Jhesu Christo, qui cum patre et spiritu sancto vivit et regnat deus per omnia secula seculorum. Amen.

gustus journeyed from thence to Syrmie. But after forty-two days a certain Nichodemus, a Christian, raised the coffins with the bodies of the saints, and placed them in the house. But Diocletian Augustus, coming from Syrmie after eleven months entered Rome, and immediately commanded a temple of Æsculapius to be built in the baths of Trajan, and an image to be made from the [preconisso] squared stone.

When this had been done, he commanded that all the soldiery coming to the image of Æsculapius should be compelled to offer incense with sacrifices, especially the city militia. And when all were compelled to sacrifice, certain four [cornicularii] wing-officers were compelled, but when they resisted it was told Diocletian Augustus. And he ordered them to be put to death in front of the image itself with strokes of the plumbata.\* And when they were beaten for a long time they gave up the ghost, whose bodies Diocletian ordered to be cast into the street to the dogs. And their bodies lay there five days.

Then the blessed Sebastian, with the holy bishop Melchiades, collected their bodies by night, and buried them on the road to Lavica, three miles from the city, with the other holy men in the cemetery. Whilst at the same time this had happened—namely, on the 6th of the Ides of November; but two years later and their names could with difficulty be found. The blessed Melchiades the bishop ordered that under the names of the holy martyrs Claudius, Nicostratus, Simphorian, Simplicius, and Castorius, their anniversary should be observed, our Lord Jesus Christ reigning, who with the Father and Holy Spirit liveth and reigneth, God through all eternity. Amen.

THE END.

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\* Thongs weighted with leaden balls.

THE OLD CHARGES OF THE BRITISH FREEMASONS.

WILLIAM JAMES HUGHAN.

No. III.—THE "MELROSE MS." No. 2 OF A.D. 1674.

THE "Melrose MS. No. 2" is really a copy of one much older, which for the sake of reference, etc., is termed No. 1, of the year 1581 or earlier. Until quite recently no mention has been made of this valuable document, either in print or in any other way *that we know of*, and it has only been through the well directed efforts of Bro. W. Frederick Vernon, P.M., &c., Kelso, that the craft has been informed of so curious and valuable a version of the "Old Charges." In some respects it differs from all other known MSS., and though in point of age the "Melrose MS. No. 2" is the junior of several, yet as respects its evidence of being a transcript of one of 1580 (*circa*), it is more valuable than the majority of MSS. of the 17th century.

Of the records of the ancient lodge at Melrose we are in part aware through the researches of Bro. W. P. Buchan, of Glasgow, and other brethren, and more still will be communicated now, as Bro. Vernon is interesting himself so kindly in the matter, having also a special aptitude for that important department as the author of the history of the old Lodge at Kelso, &c.

Copies of the "Old Charges," however, is our special duty to attend to, and respecting the one now before us, we have to state that the version occurs in connection with the records of an old Lodge at Melrose, which has been working for, it is supposed, centuries, and has not yet joined the Grand Lodge of Scotland. The MS. purports to be an extract made by "A. M.," in Dec., 1674. Bro. Vernon has traced "A. M.," and finds him to have been Andro Mein, evidently a member of the Lodge (probably the clerk), and, moreover, has come across a document of A.D. 1675 by the *same writer*, the handwriting being the same as in the MS., which is a "Mutuall agreement betwixt the Massones of the Lodge of Melrose," and proves the existence of the Lodge to have dated back some "tyme bygone," before 1670. The date of the *original* MS., of which No. 2 of 1674 is a copy, is approximately fixed by the year of the certificate at foot, which is 1581, and which is appended to the present transcript, carefully made by Bro. Vernon, who has kindly and most fraternally sent it to us for publication in the *Masonic Magazine* in our series of "Old Masonic Charges." Those familiar with the "Kilwinning MS." in Bro. D. Murray Lyon's "History of No. 1 Edinburgh," or in our "Masonic Sketches and Reprints" will see that the "Melrose MS." is not a copy of that document, but a transcript of a version nearly a century older than when that ancient Lodge is known to have obtained its version of the "Old Charges."

We need not particularise the reasons for our statement as to their mutual independence of each other, and also their mutual dependence on some *English original*, for both refer to the allegiance due to the *King of England*, but shall refer to the subject again at a more favourable opportunity. We may remark, however, that the amount of payment, the length of the "cable tow," the titles of certain officials, and much of the text differ in many respects from the "Kilwinning MS.," and at all events quite sufficient to prove that the Melrose MS. No. 2 is *not* a copy of the "Kilwinning," but a transcript of one much older. After the usual "Invocation," the allusion to King *Priamus* would appear to be an error of the transcriber in 1674, but our good Bro. Vernon assures us it is *Priamus*. It should read *Princes*. The reference to "all other Chrystian men," after the

description of the "Seven Sciences," though unusual, is not out of place when addressed to professed Christians as the Charge undoubtedly was in 1581, and so also in 1674. The "Apprentice Charge," after the ordinary laws, is not in the "Kilwinning MS. as in the *Melrose*, neither is it in the "Aberdeen" and "Aitcheson Haven" MSS. The rehearsal of the "Covenant" is another peculiarity of the "*Melrose*." To conclude, we desire to thank Bro. Vernon for his discovery on behalf of the Craft Universal.

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With ye might of ye father of Heaven with ye wisdom of Ye glorious sone, and through ye Goodness of ye holy Ghost that be thrie persons in one Godhead, be with us at our beginning and give us grace as to instruct us heir in our beginning that we may come to his bless that never shall have an end Amen. All Brethren and followes our purpose is to teach you and what maid ye sience of Masonrie to begin and after found out by worthie King PRIAMUS and by many other Worshipfull men, also to these that be heir present we will Declare ye charge for every tren mason to Keip in faith which is worthie to be kept in masonrie for a worthie sience. For there is VII. Liberal sciences, of ye which ye names of them be these, Ye first is GRAMMAR and that teacheth a man to speake truely and write truely. Ye second is RHETORICK and that teacheth a man to speake fair in some terms. Ye third is LOGICK and that teacheth a man to deserue truth from falsehood. Ye fourth is ARITHMETICK and that teacheth a man to reckon all kind of numbers. Ye fifth is GEOMETRIE that teacheth a man to mette the height breadth length and thickness of all things. The sixth is MUSICK that teacheth any man the sience of sound of voice Tongue, Organ, Harp and Trumpett. The seventh, ASTRONOMIE that teaches a man to know, ye course of ye sun ye moon and starrs. These be ye sevin liberal sciences the which seven be all found by ye science that is Geometrie, and a man may prove that all ye sciences in ye world was found out be Geometrie for Geometrie teaches a man to mett misur pounds raliat [ponderation] and weight of all things in ye earth for there is no man that worketh any science, but he worketh by some weight or measure and no man that buyeth or selleth but by some weight and measure and all this is GEOMETRIE, these merchants and all other Chrystian men and all other ye 7 sciences, and especialie plowmen and tillers of ye ground for all manner of grains seeds and vines and for all setters, sowers and planters of other fruits, for by Grammer, neither Astronomie nor none of the Seven Liberal sciences can no man find, met, or misure wt out GEOMETRIE therefore ye science was first begun before Noah's flood. Ther was a man called LAMECH as it is written in the fourth Chapter of Genesies verse 19th Lamech took unto him two wyffes, ye name of ye one was ADAH and ye name of ye other was Zillah verse 20th and Adah bare Jaball, he was the father of such as dwell in tents and of such as have cattell, verse 21st and his brother's name was Tuball, he was the father of such as handle ye Harpe and Organe, verse 22nd and Zillah shee also bare TUBALL CAIN and Instructur of every artificer in Brasse and Iron and ye sister of Tuball Cain was Naamah, and these four children found found ye beginning of all science in ye world, and ye elder son Jaball found out Geometrie and he parted, flocks of sheip and lands in ye fields and first wrought houses of stone and it is noted in ye chapter forsaide that his brother TUBALL found ye science of musick, tounge, song, organe and harpe. The third brother TUBALL CAIN found the science of Gold and Silver, Copper, Iron and Steill and ye Daughter NAAMAH found the science of weiving, and these children knew weill that God wold take vengeance for sine either by fyre or water, therefore they wrot Ye Sciences they had, in two pillars of stone that they might be found after Noah's flood, ye one stone was MARBLE, for it wold not burne with fyre, ye other is called Latterns for it wold sinke in no watter.

Our Intent is to tell you how, and in what manner these stones was found, that these sciences was written in. Great HERMINES, that was\* ye which\* was Shems sone, he was Noahs sone. This same HERMINES afterwards called HERMES ye father of wisse men, he found ye two pillars of stone and ye sciences written on them, and he taught to other men att ye building of ye Tower of Babylon, them was Massons much mad of and ye King of babylon height Menbroke was a masson himself and loved weill ye science as it is with all ye Masters of that art, and when ye Cittie of\* and other Citties in ye East should be mad, Membroke King of Babylon sent 21 masons together at ye\* of ye King of NINEVEH his Cusin, and when he sent them forthe, he gave them charge on his manner, that they should be treu, on to another, and that they should live treully together and that they sould serve ther Lord treuly for ther pay, so that ther Master may have worshipec and all that love him.

Another charge he gave unto them and this was ye first tyme that ever Massons had charge of this science. Moreover, when ABRAHAM and Sarah his wyff went into Egypt, and ther he taught ye VII sciences ty the Egiptianes, he had a worthie scholar EUCLYDE and he learned right weill and was a Master of the sevin Liberal sciences and in his dayes it befell that the Lords and states of the Realm, had so many sones, that they had some by y<sup>r</sup> wyffes and some by other Ladyes of the Land, for that Land is a hoot and plentiful land of generation, and the had no competent living for their children, wherefore they had much caire, and then the King made for Counsell and parliament to know how they might provid y<sup>r</sup> children honestly like Gentlemen, and they could find no maner of way and they did make a proclamation throughout all ye land, if y<sup>r</sup> wer any man y<sup>t</sup> could informe them, that they should come to them and he should be rewarded for his Travell, after that this proclamation was made then cam this worthie clerk Euclýde and said to ye king and to all his great Lords if that they may live honestly as gentlemen under condition, that you wil grant me commission that I may have power to rule them after ye manner of ye science, and ye King and all his Lords granted and sealed his Comision, and then ye worthie Doctor took to him his Lords sones and taught them ye science, GEOMETRIE in practise for to work in stones all manner of worthie works that belongeth to buildings as Tempels, Castels and Toures, and he gave them a charge in his manner. The first was that they should be true to ye King and to ye Lord that they serve, and that they should love on another, & y<sup>t</sup> they should call one another Brother or ffellow & not his servant nor slave nor by any uncomely name & that they should Duly Descerve y<sup>r</sup> pay of their Lord and Master, and that they should ordain the wisest of them to be over y<sup>r</sup> Lord's work, whereby y<sup>r</sup> Lord might be weill served and they commended, and also y<sup>t</sup> they should call the goverigner of y<sup>r</sup> work Master so long as they served him, and many other more y<sup>t</sup> wer too long to recite, and to all these charges they mad them sweare a great oath, y<sup>t</sup> men used to swear in those days, and ordained them a reasonable pay that they might live honestly, and also y<sup>t</sup> they should assemble together onc in ye year, y<sup>t</sup> they might serve y<sup>r</sup> Lord for his profit and y<sup>r</sup> own worship, and to keep count w<sup>t</sup> in themselves, for him y<sup>t</sup> hath trespassed against ye science, and thus was ye science groundd y<sup>r</sup>, and that worthie Master EUCLYD, gave it the name of GEOMETRIE and now it is called throughout all the land Massonrie, long after ye children of Israll cam out of ye Land of Egept y<sup>t</sup> is called among us ye contrey of Tarkyn and the same King DAVID loved Massons weill cherished them and gave them good pay and he gave them charge as he had learned in Egypt by artificers and other charges more that you shall hear afterwards. And after ye desyce of King David, Solomon his son performed ye Temple that his father had begun, and he sent for Massons into Divers Contreyes and

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gathered them together, so that he had fourscore thousand of workers of ston & were all named massons and he chuse out of them 4000 that wer ordained to be Masters of his work. And furthermore there was a King of another Land called HIRAM, he loved King Solomon, and gave him Timber for his work, and he had a son that was Master of Geometrie, and he was cheuse Mr of all ye Massons, and he was Mr of all carving and he was Master of all manner of Massonrie, that belonged to the Tempell and this is witnessed in the Byble I Kings 5th Chapter and this same Solomon confirmed both Charges and manners that his father had given to massons, and thus that worthie SCIENCE of Masonrie is confirmed in ye country of Hiram, and in many other Contreyes, and these craftsmen walked about in Divers Contreyes some by use of learning mor knowledge, and some to teach them that had but litell, and it befell that y<sup>r</sup> was a curious masson called NAMIOS that had been at ye building of SOLOMON'S TEMPLE, and come into Franc & there he taught ye science of Massonrie to french men, and there was of regallyne of france that height CHARLES MARTELL he was a man y<sup>t</sup> loved weill such a science and he drew to this Namois Greitius abovesaid, and learned ye scienc and laid upon him ye charge and ye manners and afterwards by ye grace of God was elected to be KING of FRANC, and when he was in this state he tooke massons and maid massons that wer non and sett them in worke and gave them both the charge, manners, and good pay, as he had learned of other massons and confirmed them a Charter from year to yeare and should assemble when they would, hecherished much and so came this science of MASSONRIE into FRANC and England, in all this time there was no charge of Massonrie knowin in England till saint Allbons tyme, and in his tyme ye King of England was a pagan and he did wall ye towre that is called Saint Albons. And Saint Albons was a worthie Knight and Stewart of ye Kings House and had goverance of all ye Realm & also of ye building of ye tower walls and loved weill the massons and Cherished much and made y<sup>r</sup> pay right good for he gave them ii<sup>s</sup> vi<sup>d</sup> in the weike and to others that were none he gave iij<sup>d</sup> in ye weike and befor that time tyme throughout all ye land, a mason had but a penny a day and his meat untill Saint Albons amended it, and got them a CHARTER from the kings general counsall to assemble together and was y<sup>r</sup> himself, and maid masons and gave them y<sup>r</sup> charge as you shall heirafter heare. Right affter the decease of Saint Albons, there came into England, Divers Warrs of Divers Countreys for that cause the Rule of Massonrie was detested unto ye tyme of KING Athelstons dayes that was a worthie King of England and brought this Land in rest and peace, and buildit many great works of Saint Albons town, and many other buildings and loved masons weill, and he had a son named EDWINE and he loved masons much more than his father, He was a great practiser in Geometrie and gave himself to talk much w<sup>t</sup> masons, and has maid massons himself and for the love he had to science, and to the masons, he gatt of his father ye King a Charter or Commission y<sup>t</sup> they should assemble every year where they would within the Realm of England to correct such tresspases as was committed in ye science. And he did hold his assembly at York and there he maid masons and gave charge and taught them ye manners, and commanded that order to be kept and maid an ordinance that they should be ruled by ye King, & when ye assemble was gathered together he made proclamation, That all masons old or young y<sup>t</sup> had any writings or understanding of the charge or the manners, that were made in the land, or any other that they should show them forth and when it was provided, there was some in French, some in Greeke some in English, and some in other languages, and ye intent of them was found all on, and he did make a book thereof, and how ye science was found and he commandid that should be read when any mason was made, and to give them his charge and from that time to this present, ye manners of masons to be kept in that form, as men might keip and govern. And furthermor all certain assemblies there hath been ordained certain charges by the best advice

of Masters and fellows. *Tunc unus majoribus tenet Librum et ille vel illi ponare manus super Librum et tunc precepta debent Legi.* Every man that is a mason take good head to this charge, for if any find any man guilty, in any of these charges, that he amend it—against God and that he may take good head, to keep this charge right weill for to swear a man upon a book is a great perill and charge.

The first charge is y<sup>t</sup> they be treu to God, and ye Holy church and that he use neither error nor heresie, be discreet and wysse men, and also be you treu to ye KING of ENGLAND w<sup>t</sup> out treason or any other falshood but if they amended they may or else warn ye King of England or the counsell also you shall be treu one to another that is to say every mason of ye science of masonrie, they that be mason allowed you should Doe unto you and also you shall keep truly all counsell allowed, yea shall be of the Lodge, and of the Chamber, and other counsell that ought to be kept in the way of masonrie and that no mason use any\* by there fellows also far as they doe know and also that you shall be treu to your Lord and Master, that you serve and truly see his profit & advantage and also y<sup>t</sup> you shall call masons your brothers or fellows, and no other name, also you shall not take your fellows wyfe in villany, or wrongly Desyre his Daughter nor his servants, nor putt him to no dispraise, and also that you pay truly for all your meat and Drink when you go abroad, whereby the science must be stained.

These charges belongeth to every treu mason generally to be kept—now will I Rehearse other charges singular for M<sup>r</sup> and fellows, first that no master shall take upon him and Lords works except he be able to perform it, so that the science be not slandered y<sup>t</sup> by, but the Lord may be weill served with his own good. And the master so live honestly & truly and to pay his fellows their Deutie after the manner of the science, and also that no M<sup>r</sup> nor fellow supplant on other of his mark (Silicet) if he have taken a work and stand for M<sup>r</sup> in any Lords work yea shall not putt him out, except he be unable of knowledge to end ye work, and also, that no master nor fellow shall take a prentice w<sup>t</sup> in ye terme of vii years, and y<sup>t</sup> he be able, y<sup>t</sup> is free born and whole of his limes, as a man ought to be, and also y<sup>t</sup> no M<sup>r</sup> nor fellow take no low men to be maid mason w<sup>t</sup> out the consent of his fellows, at ye least vi or vii years, and he y<sup>t</sup> shall be maid mason be able in all degrees (y<sup>t</sup> is to say) freeborn and of a good kindred and trew and no bond man, and also that non take no prentice except he have sufficient occasion to occupy 2 or 3 of his fellowes at the least and also y<sup>t</sup> no M<sup>r</sup> nor fellow take no Lords worke by task which had went to goe by journey. Also y<sup>t</sup> every M<sup>r</sup> shall give to his fellow his payment as he doth deserve, as y<sup>t</sup> he be not deceived by no false work. Also y<sup>t</sup> non slander on another behind his back to make him lose his good name, or his goods, also that no fellow within the Lodge or without may sweare either ungodly or reprehensible w<sup>t</sup> out reasonable cause and y<sup>t</sup> every mason reverence his elder and put him to worships, and also y<sup>t</sup> yea shall doe no villany w<sup>t</sup> in where ye go to boarde nor use no Lecherie, nor buy no Land whereby the science may be slandered, also y<sup>t</sup> no man goe into ye toun in the night time, whereas a Lodge of fellows be, unlesse he shalle have a fellow w<sup>t</sup> him, y<sup>t</sup> he may beare him witness y<sup>t</sup> he was in aue honest place, also that every master or fellow that hath trespassed against ye science, shall stand at ye ward of his fellows, to make them agree if they can, if they cannot, They may go to ye common law also y<sup>t</sup> no M<sup>r</sup> nor fellow mollest or swear or make any stryffe within the Lodge or without amongst the hewin mould stons, also y<sup>t</sup> every M<sup>r</sup> or fellow shall come to ye assemblie if it be within 40 myles about him, if he have any warning & have trespassed against ye science, for to abide ye ward, of his M<sup>r</sup> and fellows, & also that every M<sup>r</sup> and fellow shall receive and cherish strange masons when they come out of other countreys, and sett

\* Blank in original.

them in worke as ye manner is (Scilicet) mould stones when they com into this place, he shall refreshe them with money into ye next Lodge, also y<sup>t</sup> every mason should serve the Lord treuly for his pay and every mason or M<sup>r</sup> treuly to make end of his work be it task, or journey, and see y<sup>t</sup> ye have the covenant rehearsed all other y<sup>t</sup> belong to masonrie. Ye charge was never given to any frie masone before this worthie clarke Euclyd did give y<sup>m</sup>, there is no frie mason neither M<sup>r</sup> nor fellow y<sup>t</sup> ought to take any more prentices during his life tyme but thrie, which prentices he must take for vii years (y<sup>t</sup> is to say) The first of them seven yeirs after he be frie mason, and then vii yeirs after his yeirs is expired to take another, and as ye next and y<sup>t</sup> he ought to take no more except he cause aue Lodge to be set and have the leave if all his masters and fellows of ye set Lodge and y<sup>t</sup> ye prentices so taken are lawfully taken and they y<sup>t</sup> are otherways taken are not lawfully taken. They that are lawfully taken, after they come out of their prentisschipe ought not to be name loses but they ought to be named frie men from their M<sup>r</sup> or fellows if they have their M<sup>s</sup> Discharge and all other y<sup>t</sup> are not lawfully taken are to be namit loses, there ought neither M<sup>r</sup> nor fellows, make no frie mason except one of his lawfull prentice nor he ought not to be made frie mason except he give in his (say) before aue sett Lodge to see what he can begin from ye ground and furnish to ye tope for staining of a noble scienc. There ought no frie mason neither M<sup>r</sup> nor fellow y<sup>t</sup> taketh his work by great to take any Loses, if he can have any frie masons or lawfull taken prentices, and if he can have none of them, he may take as many as will serve his turne and he ought not to let y<sup>m</sup> know ye priviledge of ye compass Square, levell and ye plum-rule but to sett out their plumbing to them, & let them work between y<sup>m</sup> w<sup>t</sup> a lyne, and ought not to let them know any more for putting down ye noble science and if there come any frie mason, he ought to displace one of ye Loses, and put in his brother y<sup>t</sup> taketh worke or if y<sup>r</sup> come one of ye lawfull taken prentices likeways, and if he or neither have no work for them he ought to give them money, to bring them to ye next Lodge or next frie mason, also if any M<sup>r</sup> or fellow have any lawfull taken prentices doe run away and doe come there to M<sup>r</sup> or fellow he shall sett him in worke till he can send his M<sup>r</sup> word of him, and also if he pay any wages he shall answer his M<sup>r</sup> and for ye performance of these covenant. We do swear, so God us helpe and holy dome and by the contents of this book to our power—fines.

Extracted heme  
AM upon the 1.  
2 3 and 4 dayes  
of December anno  
MDCLXXIII.

Be it known to all men to whom these presents shall come that Robert Winsester hath lafully done his dutie to the science of Masonrie in witnes whereof I, John Wincester his Master frie mason have subscrib it my name and sett to my mark in the Year of our Lord 1581 and in the raing of our most Soveraig Lady Elizabeth the (22) Year.

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## MICHAEL FARADAY.

BY BRO. J. H. LEGGOTT.

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**M**ICHAEL FARADAY, the son of James and Margaret Faraday, was born at Newington, a southern suburb of London, on September 22nd, 1791. His father was a blacksmith, and had but recently come to reside in London. He had removed with his family from a small Yorkshire village, near Settle. Though a clever workman, James Faraday did not at once find employment, and was therefore compelled to seek parish relief.



Michael was the third child; the other members of the family were Elizabeth, Robert, and Margaret. Being poor, the parents of Faraday could not (if they had wished) give him more than the most elementary education. Little is known of his school life, and we are led to believe that nothing occurred of a remarkable nature to indicate the future scientist. We do know, however, that his home training was of the best character, for both parents strove to bring up their children in habits of industry and the love of God.

School days were soon over, and the boy had to begin his fight with the outside world. He found a situation as errand boy with a Mr. Riebau, in Blandford-street, Manchester-square. His duty was to carry round newspapers to his master's customers, and many a weary trudge he had in all weathers. So faithfully did he perform this disagreeable duty that, at the end of a year, his master was willing to take him as an apprentice to the bookbinding business, and that without any premium. The new apprentice soon took the liberty of looking at the inside as well as the outside of the books put into his hands, and as he read, his mind seems to have been excited to a process of thought and enquiry.

His thirst for knowledge increased daily, and he most earnestly perused the works that came in his way. Among the earliest of these were Mrs. Marcet's "Conversations on Chemistry," and the article on "Electricity" in the "Encyclopædia Britannica," and others of a like character. These directed his mind into that channel of investigation which has made him the foremost man of his time in that particular pursuit.

In the first dawning of his genius he was an experimentalist. He was not content to believe the statements he read, but must test the results for himself, and so, with such apparatus as his own ingenuity could provide, he started on his career as a "practical philosopher."

He himself tell us, "I made such simple experiments in chemistry as could be defrayed in their expense by a few pence per week, and also constructed an electrical machine, first with a glass phial, and afterwards with a real cylinder, as well as other electrical apparatus of a corresponding kind."

It must not be imagined that performing experiments with such rude apparatus was an easy task. Much patience was required, and we doubt not Faraday often found it necessary to "try again." He did "try again;" every failure was made a success by repeated effort. Michael had that about him which would not allow of his being beaten. There was no disposition to say "that the problem was too difficult." He was seeking for truth, and he meant to find it. Thirsting for knowledge, he desired to attend some lectures on natural philosophy, and was enabled to hear those of Mr. Tatum, through the kindness of a brother, who supplied the necessary funds out of his small earnings. He took rough notes of the lectures, and afterwards wrote them out carefully, adding sketches of the apparatus used. In this way was cultivated a love of detail, which grew with him, and contributed greatly to his success. Faraday's master took much interest in these scientific tendencies of his apprentice, and helped him as far as he could. He was fond of speaking with his customers about his doings, and one of these, a Mr. Dance, was so pleased with the lad that he took him to hear the lectures of Sir Humphrey Davy, at the Royal Institution. This was just what Michael wanted, and he was not slow at making the best use of his opportunities. He again freely used his pencil, and afterwards wrote out full notes of the lectures he heard. Soon after this an accident happened which brought about an introduction to the great chemist. Sir H. Davy was one day performing experiments with a highly explosive substance when the vessel broke and so injured Sir Humphrey's eye as to prevent him using it for a short time. Consequently, he had to seek temporary assistance from outside. Faraday was recommended by his friend, and accepted as writer. He held this office but a few days, and then went

back to his bookbinding. But he was now more anxious than ever to relinquish his trade, and follow scientific pursuits. His term of apprenticeship was completed, so that he was free to look about him with a view to finding work congenial to his tastes. Whilst an apprentice he had ventured to write to Sir Joseph Banks, then President of the Royal Society. He received no reply. His strong desire to be engaged in some scientific occupation now induced him to write to Sir Humphrey Davy (whose acquaintance he had already made), expressing his wishes and asking for some employment. Unlike Sir Joseph Banks, Davy replied, kindly pointing out what a harsh mistress science was, and recommending him to stick to his trade. Shortly after this an assistant was required in the laboratory, and Faraday was sent for. He had an interview with Sir Humphrey, and was engaged to help him at a salary of 25s. per week, to commence from March 1st, 1813.

Now he was happy. He had obtained the wish of his heart, and was peering with wistful eyes into the mysteries of nature. His new master was still busy on the explosives, so that Faraday very early learnt something of the danger of his post, for by the middle of April he had experienced four explosions, one of which stunned him so much as to leave him unconscious for a while. Yet in spite of all this, the love of his work increased upon him, and he was soon quite at home as chemist's assistant. He became more earnest than ever in the pursuit of knowledge, was admitted a member of several societies, and at once took a position as a prominent member. Five or six of the members of the City Philosophical Society met him weekly at his rooms to read papers and discuss the subjects in order to improve each other in style and pronounciation. We are told in his own words: "The discipline was very sturdy, the remarks very plain and open, and the results most valuable." Towards the end of the year he went on a continental tour with Sir Humphrey Davy. We have only to read his journal to find with what zest he entered upon every strange scene, and how minutely he observed everything that was passing. In 1815 he was advanced to a higher position in the laboratory, and a year later his salary was increased to £100 per annum. At this time Davy was prosecuting the study of flame, and it is recorded that he was "indebted to Mr. Michael Faraday for much able assistance."

But Faraday was now to take another great step. He began to lecture and to write. His first lecture was delivered before the City Philosophical Society, and his first paper appeared in the *Quarterly Journal of Science*. Dr. Gladstone, his biographer, says, "The lecture was on the general properties of matter; the paper was an analysis of some native caustic lime from Tuscany. Neither was important in itself, but each resembles those little streams which travellers are taken to look at, because they are the sources of mighty rivers; for Faraday became the prince of experimental lecturers, and his long series of published researches have won for him the highest niche in the temple of science."

On June 12th, 1821, Mr. Faraday was married to the daughter of Mr. Barnard, a silversmith. He himself calls this "an event which more than any other contributed to his happiness and healthful state of mind." Writing from Birmingham, some time afterwards, he says, "After all, there is no pleasure like the tranquil pleasures of home, and here—even here—the moment I leave the table I wish I were with you in quiet. Oh! what happiness is ours! My runs into the world in this way only serve to make me esteem that happiness the more."

The members of the Royal Institution became acquainted with Faraday's ability as a lecturer quite accidentally. Professor Brande was giving a course of lectures in 1824, Faraday helping him; but one evening, the Professor being absent, his assistant took his place, and "lectured with so much ease as to win the complete approval of his audience."

In 1825, through a change in the management of the institution, he was given a position of much greater influence and responsibility. From this time he figures more or less as a public man. His growing reputation brought him enquiries from all quarters; amongst the rest one from the illustrious Louis Napoleon in his island prison.

Through a period of nineteen years Faraday continued his lectures at the Royal Institution, delighting his audiences by the extreme simplicity and richness of his style.

Ever since his entrance upon the duties of his office, Faraday was diligently and patiently engaged in original experiments for the purpose of discovering new facts, and he continued his efforts during twenty-seven years. He never worked without taking full notes, and it is to this fact that we are indebted to him for the inimitable work, "Experimental Researches in Chemistry." One who is well able to judge describes it as "one of the most marvellous monuments of intellectual work, one of the rarest treasure-houses of newly-discovered knowledge with which the world has ever been enriched."

His growing reputation soon brought him into contact with the philosophers of the day, and also caused him to receive many offers of lucrative employment. But he was so wedded to philosophy that he despised the gain, and, in a spirit of the purest and most admirable unselfishness, prosecuted his labours for the good of the world rather than his own. He never hesitated, however, in regard to public bodies to give his opinion on matters referred to him, always after the strictest enquiry and careful consideration of the minutest detail, regardless of the possible remuneration. Learned societies from all parts sought him as member, and the universities conferred honorary degrees. The extent to which the former was carried may be gathered from the fact that the celebrated electrician, P. Reiss, of Berlin, once addressed a letter to him as "Professor Michael Faraday, Member of all Academies of Science, London."

We see in Faraday a man of remarkable simplicity of character, linked with such strength of will as enabled him to continue the pursuit of his object under most unpropitious circumstances. If he had not been firm in purpose, we should never have heard of him as Professor Faraday. Few men are met with who can joyfully throw away a fortune when they see the road to it open before them, as he did, content to work for the good of the world. It would be an herculean task to enumerate the branches of industry which have been created, or altered, or in various ways benefitted as the result of his discoveries.

In 1835 the Government offered to Faraday a pension of £300 per year, which he accepted. In 1858 the Queen offered him a house at Hampton Court, in front of the palace. Here he spent a large portion of his remaining years.

Michael Faraday was a truly religious philosopher. He was a member of the body of Christians called Sandemanians. Strictness of rule and discipline is a primary characteristic of these people. We find that on one occasion Faraday had to smart under their severity. He was an elder of the church, and one of their preachers, and in the latter capacity especially he seems to have been much esteemed. His intense earnestness imparted irresistible eloquence to his words, and caused all to feel that he was deeply imbued with the power of the Spirit. In all the relations of life there was a sweet and modest tenderness which drew all hearts to him. We cannot do better than conclude this paper with the words of Dr. Gladstone, the author of "Michael Faraday," a short but able biography, to which we are indebted for much of our information. He says:—"That he exercised constant self control without becoming hard, ascended the pathway of fame without ever losing his balance, and shed around himself a peculiar halo of love and joyousness, must be attributed in no small degree to a heart at peace with God, and to the consciousness of a higher life." On August 25th, 1867, he died. There was a philosopher less on earth, and a saint more in heaven.

## THE OLD AND THE NEW YEAR.

BY SAVARICUS.

NOW from the page of ever fleeting time,  
 Another year will soon have passed away,  
 And twelve full months be added to the past.

\* \* \* \* \*

'Tis New Year's Eve! And I alone keep watch.  
 Scarce hath the Christmas with its cheer gone by;  
 The blushing holly, mixed with mistletoe,  
 Doth still adorn the homes of rich and poor;  
 It tells sweet tales of scenes of mirth and joy.  
 Yon bough of Mistletoe, with berries fair,  
 Hath been the silent witness to caress  
 And kiss, and vow of everlasting love.  
 What games of romps, of forfeits, slipper hunt,  
 And merry-makings it doth now recall!  
 Whilst Brother Holly's red and rosy face  
 Hath smiled upon the gay and festive scene,  
 Where Age and Youth, with fond and happy hearts,  
 Bade the Old Year a brief but bright adieu,  
 And raised each voice to welcome in the New.

'Tis New Year's Eve! And I, alone, keep watch.  
 My lonely wake is full of fantasies;  
 Old friends come back in visions of the past,  
 Dear faces flit across my mental sight,  
 And happy days of Youth, now long gone by,  
 Come crowding fast on mem'ry's magic wing,  
 Till years to fleeting moments are reduced.  
 Methinks how fair and green the meadows look  
 Where wandered once a fond and youthful pair  
 Bound by united hearts and plighted troth,  
 Rapt in the music-strain of skylark's song,  
 Else lost to all in their ecstatic bliss.

How sad the change!  
 Earth is no longer bright; the fairest flower  
 That ever bloomed was not so fair as *one*  
 Who passed away from earth to heaven;  
 A bud of beauty broken from the stem,  
 And gone before its rare perfection's known.  
 The best beloved oft do the soonest die.  
 And man, like flowers and trees, must fade and fall;  
 Both pass away, but with distinction great.  
 Those whom we love on earth we hope to meet  
 Again in Paradise, to share with them  
 In all the glories of eternity.

The flowers, though fair to sight, bloom but to die,  
 And are for ever gone—transient, but bright!  
 It is not so with man, who dies to live  
 Th' eternal life, and reap a just reward;

To dwell with spirits kindred to his own,  
In utter darkness lost, lamenting much ;  
Or in refulgent light, for ever blest.  
The good are happy in the world of love ;  
To them Jehovah's everlasting power  
Shall be a meed of universal joy.

E'en now a spirit from another world  
Doth seem to lighten up my lonely room ;  
Ethereal, its soothing presence brings  
A blissful comfort from the realms above.

Now all is calm !

And as the chimes of distant village bells  
Float on serenely through the midnight air,  
I humbly kneel, and list to sacred songs,  
In unison ascending unto heaven  
From man's rejoicing heart.

The Old Year's gone ! It's joys and sorrows o'er ;  
With its last breath it whispered " peace and love,"  
And promise gave of better times to come ;—  
A future free from worldly care and pain,  
But full of bliss and bonds of Brotherhood,  
Where Faith shall reign, and Godlike gifts abound,  
And Wisdom walk with Virtue hand in hand ;  
Where Peace be-crowned exultant moves along,  
And joyous Plenty joins the goodly train.  
The world of strife become the *Golden Age*  
Of Love and Joy, of Song and Happy Days,  
Where couchant Lions are like the harmless Lambs  
And birds of sweetest song are tame and free.  
Blest Man ! To whom the earth, with beauty clad,  
Now yields her choicest fruits with lib'ral hand ;  
And doubly blest in such halcyon scenes,  
Let mankind dwell contented with their lot—  
So may it be, and all the earth rejoice.

The New Year's come ! Fresh as a summer's morn,  
And like a babe just born scarce knows the world.  
The midnight watchers pray, and greet the year  
With songs of praise and joyous jubilants.  
All hail to thee ! Thou child of Father Time,  
Be thou the wished-for advent, promised—sent—  
The harbinger of universal peace,  
That war may cease, and nations live content.  
Then Art and Science, not misused by man,  
Dire ills and death no more to him will bring ;  
But good men, working in the paths of Truth,  
Till Earth's or Nature's secrets stand revealed,  
Will by their knowledge triumph over all.  
Man, girt with glory bright, transformed will be,  
For ever happy, innocent, and free.

\* \* \* \* \*

To this fair end may all progression tend,  
And evil cease ; the world exempt from sin,  
With The New Year, would a fresh course begin.

## THE RUINS OF PALENQUE.

M. F. MALER describes in the French *La Nature* some important results obtained by him in a recent visit to the famous Mexican ruins of Palenque. Taking the Palace of Kings for his point of departure, he made excursions in all directions. He came upon innumerable heaps of stone, the last remains of once solid monuments. He found hundreds of houses, partly standing, partly demolished; small bridges; aqueducts in which, even now, the water flows so fresh and pure that M. Maler and his companions could not help taking a drink of it. The number of temples and palaces still standing on their pyramidal base, more or less great, is (counting the large Palace of the Kings with its tower as a single edifice) exactly a dozen. The result of M. Maler's researches relative to the great extent of the ruined city, especially in a east and west direction, is quite in accordance with the accounts of the oldest explorers. He only disagrees with those modern explorers who, having only visited the buildings situate close to the Royal Palace without penetrating further into the almost impenetrable forest, have cast doubts upon the abundance of the ruins. M. Maler describes in detail one of his new discoveries—a temple hitherto ignored, which contains in its sanctuary a mysterious sculpture with a figure of a cross, affording much food for thought to American archaeologists. To give an idea of the incredible thickness of the forests in these wild places, M. Maler states that the new temple is at no great distance from the centre of the ruins, being quite close to the Temple of the Cross (known long ago) and the Temple of the Trophy. These three temples are situated at a short distance from the Royal Palace, towards the south-west—that is, in the direction of the Cerro Alto del Palenque, with their façades towards a little triangular space, of which they occupy the three angles. They are built on an almost identical plan, which may be called the typical plan of the temples of Palenque. Each of them is raised on a pyramid, which, in the case of each of the temples already known, is detached on all sides, while in the case of the newly found one, it rests against the slope of the Cerro Alto. The distance of one temple from the other did not appear to exceed 150 mètres, and of the commencement of one pyramid from another not 50 mètres. On the platform of the pyramid, at a length of, perhaps, 40 mètres, rises the newly-found temple, which, from its base to the verge of the stone roof, does not exceed a height of eight mètres. It is built entirely of calcareous ashlar, dressed along the edges. The façade, or external part of the vestibule, once formed, like the two neighbouring temples, by four pillars which support the stone roof, has, unfortunately, already yielded to the sad work of vegetation, which is to be regretted, as the pillars were generally ornamented with superb figures in stucco richly painted. The bottom of the sanctuary, in the central chamber, is adorned with sculptures, the most curious at Palenque. They are executed on three slabs of calcareous stone, of one mètre 81 centimètres in height, by two mètres 89 centimètres in total breadth. The two pillars which support the vaults of the sanctuary were formerly, as in the other temples, decorated with sculptured figures on large slabs of calcareous stone, which unfortunately have disappeared. Some fragments of these figures, representing richly-vestured personages, still lie on the threshold. The sculpture at the bottom of the sanctuary is still perfectly preserved and quite visible, notwithstanding its feeble relief. On a species of pedestal rises a cross, of a design even more striking than that of the neighbouring temple so well known. The cross is surmounted by a strange head, bearing on its neck a collar with a medallion.

Above the cross is seated a bird with a hieroglyphical head ; to the right, a man is placed on a graceful leaf-ornament. This personage is not habited in the manner of the great lords of Palenque ; he represents, without doubt, one of the people, as does the woman on the opposite side ; the latter holds in her hands an offering. Both man and woman have the mouth open as if speaking. Four rows of *Katun* (or magic writing signs), on the right and left of the group, contain, no doubt the legend as to the worship to which the temple was dedicated and the epoch of its foundation.

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THE FLOWERS UPON THE GRAVE.

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AS I passed by a rural church,  
And by its graveyard small,  
There caught my eyes a bunch of flowers  
Upon a grassy knoll ;  
It spoke of Spring—of other days—  
Of frosts and Autumn's fall.

The grave was but a common grave,  
The flowers decked its head ;  
No tombstone told the name or sex  
That lay amongst the dead ;  
It brooked not, name and age and sex  
And earthly life were fled.

What brooks it if no tombstone mark,  
When years have passed away,  
To an unfeeling eye the spot  
Where lies in common clay  
A certain one well-loved and prized  
In a far distant day.

If we have lived a life of love,  
And scattered joys around,  
We need no stone to mark the place  
Where we lie in the ground ;  
In those we loved and who us loved  
Remembrance will be found.

An emblem was that bunch of flowers  
Of sweet affection's tie,  
Affection that when born to life  
Shall never, never die,  
But shall with space, eternity,  
And endless beauty vie.

## THE MORAL AND RELIGIOUS ORIGIN OF FREEMASONRY:

OF ITS MISSION AND THE POSITIVE EPOCH OF ITS MATERIAL INSTITUTION.

*By Count S. de Giorgi Bertola, Knight of Christ and Member of Freemasonry according to the French and Scottish Rites.*

TRANSLATED BY N. E. KENNY.

*(Continued from page 246.)*

THE catastrophe which subjected this sublime institution to the most sensible changes was the tragic fall of the unfortunate Knights of the Temple, who had brought it from Palestine and Egypt—scenes witnesses of their perilous labours and of their heroic constancy. At that unhappy and ever-memorable epoch it received another form and change of direction. It became in their hands an instrument of vengeance, as a means to recover that which they had lost.

If we must admire anything in the abuse which they made of the mysteries of initiation, it is the ingenious mode by which they made use of it in part to apply to their designs.

It is no longer the Initiated—they have become Masons. Their object is to rebuild the Temple—in other words, to re-establish the order of the Templars. The Temple of Solomon served them for an emblem, and it is upon this allegory, admirably sustained, that has been based the fable of Hiram, and of all his workmen and architects, which is to be found repeated in all the grades of Masonry—to wit, especially in Apprentice and Companion. Many high grades even have undergone alterations, but it is easy still to perceive the primitive object of the initiatory institution through all the changes which their fiction had necessitated.

The colour of the Lodge—the Sun, the Moon in the first two grades—evidently appertain to the initiation in the grand mysteries, and recall the study of astronomy, which formed one of the principal occupations of the initiated. The columns, J. and B., appear to belong more particularly to the Temple of Solomon, of which the Templars had guard, and whence they derive their designation. It is, however, still doubtful if these columns do not take their origin from the initiatory institution, credence to which may be assumed from the inscription which they bore, and which signifies that in order to free them it is necessary to possess courage and wisdom—qualities otherwise essential for Freemasons to prepare themselves for triumph in the future.

The word “Orient,” used to designate the place which the Venerable Master occupies, as well as the principal dignitaries, and the Brethren holding high grades, applies equally to and constitutes the analogy between the ancient and reformed mysteries.

All the temples were at one time aligned or laid out (*tournés*) with a western aspect—that is, from east to west. It was in the east that initiation took its birth; so likewise was it that in this region of the world the Order of the Templars was instituted; and it is thence (the East) that the brothers established throughout Christendom received the instructions of the chiefs of the Order.

The answer to the three questions of morals demanded from the recipient Mason was the same as that for the neophyte initiated in the ancient mysteries.

But the primary mysterious allegories do not present to the mind of the Mason arrived to the degree of Knight of the Temple anything more than the



persecutions of Clement V. and Philip the Fair (of France)—monsters for ever execrable—than the overthrow of the Order and the cruel death of the innocent Jacques Burg de Molay, whose name is incessantly recalled to him by the initials of the sacred words of the three symbolic grades.

The recipiendary and the formula of reception, the doffing of armour, the taking off of clothes, the body half naked, the clank of arms and of chains, and all the texts and concurrent ceremonies are for him (the recipient) but the image of the miseries, the vexations, and the torments which his brothers have suffered.

The wealth of the Order caused its ruin by exciting the envy and the cupidity of the ruling powers; this is why the recipients are divested of all the metals, emblems of corruption.

The examination and the interrogatory of the aspirant for Masonry represent to him the indicatory interrogations which must be submitted to the Knights of the Temple.

The "Three Voyages" which the aspirant is compelled to pass through transfigure the voyages or travels of the Grand Master Molay, who had set out from the head-quarters, or "generalat," established in the Isle of Cyprus, to proceed to Paris, to repair from Paris to the Court of Rome, in defence of his Order, and afterwards sent back by the Pope for his judgment.

The grade of Master, respecting which every notion of the heart announces human frailty, was meant to recal to the initiated the shortness of life, the obligation of well fulfilling his lot and his career upon earth—and the necessity of death—irrevocable fiat—in imparting to them (the initiated) that grand hieroglyph of nature, and it was disposed of in this manner so formidable to the unthinking. It is merely an allegory as to the death of Molay under the name of Hiram. Here it is then: there is the Master who was assassinated—his murderers are Philip the Fair, Clement V., and Squin de Florian; the search for the body of Hiram is nothing more than the seeking for and carrying off which took place of the dead body of this last Grand Master of the Order of the Temple, whose flesh left his bones—which is expressed in the sacramental words "M.:B.:M.:"

This deportation was effected by nine brothers, disguised as Profane Masons, in the number of whom was the Chevalier Aumont.

The Three Strokes of the Reed, during the three journeys repeated in these grades, as well as the Memento Mori, represent allegorically the accusal, the judgment, and the death of the Grand Master.

The grades of the Elected wholly refer to vengeance for the martyrs of persecution, and sufficiently explain themselves, so as to need no further interpretation.

I cannot help here making a note. There has been a Chevalier Aumont in almost every phase of French history, from the bridge of Montcreau, illustrated by Tanneguy du Chatel, down to the present. Many descendants of the family are self-consolers here in London, individually adopting the motto of Le Moustier, "*Quand on n'a pas ce qu'on aime faut aimer ce qu'on a.*" Members of the Perfect Elect of the Scotch and of the Architect and Royal Arch were the most important degrees of the ancient initiation. Therein was explained to the Adept the dogma of the existence of God as the primal moving power; therein also they raised the initiated to the dignity of High Priest—taught him to render to the Sovereign Master a worship pure and disinterested, devoid of all superstition. Such have been the grades which earned for the unfortunate Knights Templar the uncalled-for and gratuitous accusation of impiety and idolatry. It is true that, faithful to their oath—faithful to the doctrine which they had received from the Priests of Egypt—they practised secretly this sacred culture or observance in subterranean cells, or places known to the initiated alone. But to them it was less an act of religion than an homage paid to the most ancient mysteries of the world, in which besides they

saw nothing contrary to the teachings of that gospel for which they had so often shed their blood.

The Lost Word, Found Again, in these grades, and preserved with such precious care on the Pedestal of Science, is the secret of these grades, and those of Masonry, which were suddenly secreted at the moment of the arrest of the Knights Templar, and afterwards found by those who escaped from suppression and torture.

The grades of Knight of the Orient and of Prince of Jerusalem are the exact and faithful history, under ingenious emblems, of the state of misery and captivity in which lived the unhappy Templars during their proscription.

The grade of the Sovereign Prince Rose †: which, with some kind of reason is the last one of modern Masonry, is the emblem of the fall and of the re-establishment of the Order. It is utterly wrong for even malignity to insinuate that this grade had for object to turn into ridicule the mysteries of the Christian religion. The truth is that the New Law is in this instance but an allegory, just as the Old Law was made use of in preceding grades. What is called the first point of the Rose-Croix (Rosicrucian, commented on by Lord Bulwer Lytton in one of his wondrous novels) represents the moment of the fall of the Order, and the consternation which prevailed amongst the Knights. The Cross is the symbol of torture and punishments; the Rose is the image or emblem of the Grand Master, who, like the pelican, sacrificed himself for his children. The second point configures the resurrection of the order, re-established under Masonic forms, which, like the Phoenix, was reborn of its ashes on the mountain of Heredom.

I have said that with a show of reason the grade of Sovereign Prince Rose †: is the last one in modern Masonry; I ought rather to have said that in what regards the morals and the mind of the ancient institutions and of existing Masonry, this grade is in effect the last and most sublime. All the other grades are but the complements or subsidiaries of the materialism of the Order.

Thus, the grade of the Knight of the Sun was amongst the adepts of old the school of the natural sciences (physiology), the degree of initiation in which was involved, before the eyes of the initiated, the great book of Nature, wherein they studied its laws, and essayed to penetrate its secrets through the decomposition of bodies or substances; and that study, by inspiring the neophyte with admiration for the author of so many wonders, disposed him to His recognition and gratitude. It was this precious grade which subsequently gave place to the estrangements and mysticisms of alchemy.

The other grades are but allegorical recitals of the various events, the most marked, in the history of our Order; the knowledge of that secret history, if this history were made known, would justify this assertion, which in this instance is by no means conjecture. Their apparent incoherence should be attributed, on the one hand, to the ignorance in which we are involved with regard to most of those occurrences; and, on the other, from default of that unity which should of right and necessity exist between the members of a numerous body, dispersed over two hemispheres, and ever restricted to profound secrecy.

Besides, their explanation would add nothing to the knowledge we derive from the high grades, and, above all, from that of Kadosch, which may, with just title, be designated the key of the administrative mechanism and the Masonic regulatory rule.

We know the primitive object of our mystic association; we are aware in what points unfortunate circumstances caused it to deviate from the principles of the primitive institution. But these circumstances exist no longer for us: time has done us justice. Our grades shall serve as tests which the proselytes will pass through, as our ancestors passed through events which are now recalled and retraced; we shall respect those grades as a memorial of the bygone, yet regard them concurrently as depositories of the learning of the sages, and shall make them subserve to the perfecting of social order,

The accusation has been made, and even in our day the Masonic Order is ceaselessly accused of being "pernicious to the safety of the States," and in permanent conspiracy against the sovereigns of the nations.

If, as I have just proved, Masonry has no other origin than that derived from the continuation of a dogma born with society, and which has always had for its mission to teach men to know and venerate divine truth, and to inspire in them the love of virtue and abhorrence of vice, I cannot perceive how the existence of this Order can be considered "pernicious." You say—"But why surround yourself with mysteries?" To which I shall boldly reply—We have left you the liberty of communicating the traditions of the sublime truths which our order has always professed, and whose discovery has cost our brethren so many ages of constant study.

Let those who so virulently accuse us of retaining a secrecy the most inviolable tell us if your grim and sombre prisons have never resounded with the groans of our brethren buried alive, and if your axe is yet unstained with our blood—blood shed that we might preach our doctrines in the open daylight.

Some ingenious sophist will answer me, perhaps, that since we enclose ourselves in the most absolute secrecy, our Order becomes useless, or is metamorphosed into an egotistic or selfish sect. Oh no! a thousand times no! For you, potentates of the earth—you who have calumniated without cessation and traduced and denounced us by your bulls, ukases, and proclamations, you know well to your cost and loss that the shaking of your tyrannic power, which in the bygone weighed so cruelly on the masses, emanated solely from our areopagi or councils, and that the spark which lit the flame of social emancipation escaped, notwithstanding the inexorable restraints of your persecutions, from the sacred fire that burns in all hearts which are truly Masonic.

And let there be no mistake as to what I have just said, and no kind of deduction drawn as to any sort of avowal which would lead to the belief that the Masons are in any way like a "permanent conspiracy," for I shall tell to all of you into whose hands this treatise may fall that all those who have assumed to render odious the Masonic Order, by gratuitously associating with it ideas subversive of social order, have lied to their own profit alone, and villify without one iota of reason.

Ah! yes, truly, we conspire in our Lodges; but with us it is justice which enters the lists against injustice—morality against depravation—knowledge against ignorance—tolerance against bigotry or fanaticism—fraternity against selfish egotism!

Behold here what our weapons are! and our battle-field is humanity throughout the globe.

*(To be concluded.)*

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## BEATRICE.

BY THE AUTHOR OF THE "OLD, OLD STORY," "ADVENTURES OF DON PASQUALE," ETC.

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### CHAPTER THE LAST.

TIME, which, as some one has said, "always seems to look through a kaleidoscope," has passed on since first I began my little story, and to-day, in Bro. Kenning's magazine, I seem, as it were, to be looking back on

those "fantastic atoms" and "coloured particles" which fill up the scene of this patchwork and disjointed story. But so it is, and, as every tale must have an end, that of Beatrice must come to a close. Yes, I fear and feel it is time that the curtain falls, the lights disappear, the gay puppets disport themselves no more on the sportive stage. As their humble, if pleasant, shadows vanish from my gaze, I claim the story-teller's privilege, whether of east or west, to fill up the scanty and incomplete outline with a few pre-Raphaelite touches of minutest colouring and concluding detail. "Beatrice," like a good many other stories I have read, will have, let me hope, a little interest for some one, and so, if only one charitable soul is touched by the words of the writer, for that kind patron, to say nothing of my good friend the publisher, I will just add a few "touches of the pencil," and then offer the completed picture to the lenient criticism of the thoughtful and the just. They say "after the calm comes the storm," or "vice versâ." I think it matters little, as both propositions and axioms are equally true, and equally sound; and so, after all these "preliminary preludes," and after these "animated skirmishes," the more serious business of all begins.

First of all, there arose in Cayley a dreadful rumour that Mr. Miller, the rich old widower, was actually going to marry the still good-looking and genial widow, Mrs. Mortimer. I am not going to stay to enter upon that solemn topic—"Ought widows to marry?" Suffice it to say, that widows do marry every day, and I fancy that, on the whole, society is none the worse for such unions. Indeed, a good deal may be said on the advantages of marrying a widow "per se," but this is just one of those "moot points" on which no two people agree. There are, it is clear, "widows and widows," and though I do not profess ever to be above "sentiment" or beneath "principle," I yet do not see, if all is suitable and pleasant, why the widow, after a "proper period," may not again become the helpmate of an admiring husband. But I speak with diffidence on the subject, believing that opinions generally vary, whether male or female, on this knotty problem of our social life. However, Dame Rumour for once was true, and Mr. Miller actually did marry Mrs. Mortimer, to the astonishment of some, the amusement of others, the sneers of a few, and the warm congratulations of very many. Mr. Miller was a "canny Scotchman," and knew well what he was about when he obtained for himself a kindly and comely woman to do the honours of his hospitable board, and soothe his temper, and attend to his comfort when he had a fit of the gout. I am afraid that the "superior creation" is a very selfish one after all! Beatrice married the "man of her heart," and has never repented of her bargain. I wish all poor girls were equally fortunate. It wounds me to the heart often to note the "shipwreck" which some make of their happiness through simulated affection or ideal sentiments. "All is not gold that glitters," and there may be a feigned flattery of emotional sensibility which is too often assumed to be "love," and is incorrectly deemed to be affection. How soon does "reality" strip off the "varnish" of hasty passion or crafty interest. I am bound to say, that no really happier couple exists anywhere than Beatrice and her husband; and there is a small Beatrice of whom her husband thinks almost as much as he does of her statelier prototype.

Mr. Lacey, of course, married Kate Merewether, and a better-looking or more contented pair you cannot meet anywhere to-day, even when marriages are hasty, and couples often ill assorted enough. Some of us may remember a charming picture of Mrs. Lacey which adorned the walls of the Academy last season. Miss Jane Morley and Twamley are, perhaps, as two thoroughly happy personages as can be found in Her Majesty's Dominions. She married for worth, talent, a good heart, and a true man, and mutual affection, and she had her reward. Twamley is as gay as ever, and the last joke I have heard of was, that when he was told that his dear Jane had borne the happy "sposo" "twins," his only reply was, "Well, that is a strongish order."

Agnes Miller found a very agreeable husband in Major Taunton, R.E., and Carruthers married the arch and merry Lisette, old Brummer settling a very handsome marriage portion on the young couple. Brummer and I are both still unmarried, Brummer always declaring that he thinks "he prefers his liberty and his pipe. For de woman's ways and de woman's temper might interfere gith the placidity of a 'philosopher.'" Jorrocks and his wife are greatly flourishing, these numerous marriages adding a good deal to the worthy doctor's business.

When I was last at Cayley there was a tremendous gathering for three christenings, and as Twamley remarked, the amount of caudle consumed was "positively fearful!" Ah well, I am not so young as I was; but I often think of gay doings and kindly faces, and old days, and of friends, and I am glad to have introduced my readers to a few pleasant people, and above all, Beatrice, who is still my ideal of one of the "brightest and best of Earth's daughters," Have I not been as good as my word, kind reader? I have told you a little, *stupid, prosy tale of true love*, and made it all end well. Come, for once be genially tolerant. After all, we are sick—are we not, of dreadful scenes and awfully wicked men and women? Let us rejoice to think that our heroes and heroines are something like the very people you and I, kind friends, have known and talked to, and lived with, and loved hugely, during these passing years of Life.

In an age of realism let us seek, at any rate, to be real, and let us not be ashamed to confess that we disavow that "sensationalism" which exalts vice and parodies virtue, and renders honour and truth, loyalty and constancy, man's duty, and woman's faith, but the "baseless fabric of a dream."

THE END.

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## A SONNET.

BY JOHN CRITCHLEY PRINCE.

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UPON the threshold of another year  
 Let me shake off the clinging mire of sin,  
 And with a reverent feeling enter in,  
 Thoughtful as if my final hour were near;  
 And let me supplicate for light to cheer  
 My darkling soul, that stumbles through the gloom  
 Which shrouds the uncertain pathway to the tomb—  
 The end of all our strife and struggle here.  
 True aspirations towards the good should clear  
 My grief-beclouded mind; good thoughts should bring  
 The power to do a good and holy thing,  
 And make me strenuous, steadfast, and sincere;  
 Good deeds should help me o'er the rugged way  
 To a diviner realm. Let me begin to-day.

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## LENORA.

[Berger's *Lenora* still retains its hold on the interest and imagination of many, and as we see from time to time new translations of this famous poem appearing, we have remembered one of the best versions we ever read, and which appeared about forty years ago anonymously in one of the light and amusing publications of Bro. Albert Smith. We give it, therefore, to our readers to-day, with the original preface of the translator.—ED. M.M.]

THERE have been so many excellent translations done of this powerful ballad, that some little apology should be made for offering the present one to the reader. But the metre of the original has not been strictly preserved in any I have seen; and, in consequence, the poem loses much of its impressiveness. In the following attempt I have carefully kept to the metre; and in some lines the words are in the exact order of the original: indeed, I have sacrificed everything to make it as close and literal as possible. But for this intention, many of the verses might have been considerably improved.

LENORA, at the blush of day,  
From heavy slumbers started:  
"Art dead, or faithless, Wilhelm, say,  
How long must we be parted?"  
He was with Frederick's armed might,  
At Prague, and there engaged in fight;  
Had sent no word or token,  
To prove his health unbroken.

The Empress and the Prussian King,  
Weary of constant striving,  
Their stubborn natures softening,  
Saw peace at last arriving.  
And all the troops rejoiced and sang,  
With kettle-drums' and martial clang,  
Their arms with green boughs twining,  
Towards their homes inclining

And everywhere—all, all around,  
From roads and pathways meeting,  
Both old and young, with joyous sound,  
Went forth to give their greeting.  
"Thank God!" the child and wife  
outcried,  
And "welcome" many a happy bride;  
Lenora, only, misses  
The warm embrace and kisses.

And up and down, amidst the brave,  
She flew, each name repeating;  
But none the information gave  
Of all that warlike meeting.  
And when the train had passed else-  
where,  
She tore her locks of raven hair;  
To earth her fair form flinging,  
Her hands in frenzy wringing.

Her mother ran to her, and cried,  
"With mercy, heaven, invest her;  
What ill can my dear child betide?"  
And in her fond arms pressed her.  
"O, mother—gone is gone for aye,  
The world and all may pass away.  
God has no kindness done me,  
Oh woe! oh woe! upon me!"

"Help, God! help! leave us not un-  
blest;  
Pray to him to befriend us.  
What is His will is for the best;  
God! God! some comfort send us!"  
"Oh, mother, mother! foolish plea!  
God has done nothing well for me!  
My prayer's unhelp'd, unheeded,  
Shall never more be needed!"

"Help, God! the true believers know  
Their gloom His aid can brighten;  
The hallowed sacramental vow,  
Thy misery shall lighten."  
"Oh, mother, this consuming rage,  
No sacrament can e'er assuage;  
No sacrament e'er taken,  
Has power the dead to waken."

"List, child. Perchance thy lover  
now,  
In distant lands united,  
In falsehood has renounced his vow,  
To some new marriage plighted.  
So let him go. His love thus o'er,  
His heart shall never profit more;  
When soul and body sever,  
His pangs shall last for ever."

"Oh, mother, mother, gone is gone!  
 The past, the past is ended!  
 Death—death is now my gain alone.  
 Why was I born unfriended?  
 Be quenched my light—be quench'd  
 for aye,  
 In night and horror die away.  
 God has no kindness done me,  
 Oh woe! oh woe upon me!"

"Help, God! nor into judgment go  
 On this poor child's expressions;  
 What her tongue! says she does not  
 know:  
 Record not her transgressions.  
 Forget all earthly woe like this;  
 Think but on God and heavenly bliss;  
 Then to thy spirit's panting,  
 No bridegroom shall be wanting."

"Oh mother! what is hell—or bliss—  
 That thus you speak about it;  
 I knew but heaven in Wilhelm's kiss,  
 And all is hell without it.  
 Be quench'd my light—be quench'd  
 for aye,  
 In night and horror die away.  
 On earth, without my lover,  
 All happiness is over."

Thus her despair o'er every sense  
 And through each vein was raging;  
 And war against God's Providence  
 Most rashly she was waging.  
 She wrung her hands and beat her  
 breast  
 Until the sun went down to rest,  
 And up in heav'n's arch beaming  
 The golden stars were gleaming.  
 Hush! listen! listen! tramp—tramp  
 —tramp!

A courser's steps she counted,  
 The rider next, with clattering stamp,  
 Before the porch dismounted.  
 And listen! at the gate a ring  
 Sounds faintly—softly—kling-ling-  
 ling!  
 And then come, through the portal,  
 These words, distinctly mortal:

"Holla! open the door my pet;  
 Watchest thou, love? or sleepest?  
 How art thou mooded tow'rd's me yet?  
 And laughest thou, or weepest?"

"Ah, Wilhelm! thou! so late at night!  
 I've watch'd for thee in sorrowing  
 plight,  
 And undergone much chiding.  
 Whence com'st thou now, thus riding?"

"We only saddle at midnight,  
 From far Bohemia, hither,  
 I rous'd myself late for the flight,  
 And now will bear thee thither."

"Stay, Wilhelm, stay! The wind  
 doth rush  
 Loud whistling through the hawthorn-  
 bush.  
 Here—heart's love—let me hold thee,  
 My warm arms shall enfold thee."

"Let the wind whistle through the  
 haws,  
 Child—let it whistle stronger.  
 Now clinks my spur; the black-horse  
 paws;  
 I dare not tarry longer.  
 Come—come; truss up thy dress, and  
 spring  
 On my black-horse, behind me swing.  
 To reach our couch to-day, love,  
 One hundred miles away, love."

"And must I ride one hundred miles  
 To our bride-bed to-day, love?  
 And hark! the church clock tolls  
 meanwhiles,  
 Eleven! doth it say, love?"

"See here! see there! the moon is high;  
 We and the dead can swiftly fly.  
 'Tis for a bet we're flying  
 To where the couch is lying."

"Yet say—where is thy bridal hall,  
 Thy nuptial bed—where lies it?"

"Far—far from hence!—still, cool,  
 and small,  
 Eight slender planks comprise it."  
 "Hast room for me?" "For me and thee!  
 Come, gird thy dress; quick, mount  
 with me.  
 The guests are there to meet thee;  
 The doors wide open greet thee."

The fair girl quickly dressed, and  
 sprung  
 Upon the horse behind him;  
 And round the trusty rider flung  
 Her lily arms, entwined him.  
 And hurra! off! away! the steed  
 Flies like the wind, with whistling  
 speed,  
 The horse and rider quivering,  
 And sparks and pebbles shivering.

And right and left—on either hand  
 Before their eyes quick sunder'd,  
 How flew the lawns, and heaths, and  
 land!  
 And how the bridges thunder'd!

"Dearest, dost fear? The moon is high!  
Hurra! the dead can swiftly fly!  
Dost fear the dead, my own love?"  
"Nay—leave the dead alone, love."

What sound is that of clang and knell?

Why do the ravens flutter?

Hark, the death-song! and tolls the bell!

"Bury the corpse" they utter!

A funeral train was coming near;

They bore the coffin and the bier:

The hymn, the croak resembled

Of frogs in ponds assembled.

"After midnight inter the dead

With knell and lamentation;

Now, my young wife I homeward lead

With bridal celebration.

Come, sexton, with thy choral throng,

And draw! us out thy bridal song!

Come, gabble, priest, thy blessing,

E'er tow'rs the couch we're pressing."

The clang was still'd; vanish'd the bier,

Obedient to his calling:

And all beside—less and less near

Behind his horse was falling.

And further—faster still—the steed

Flies like the wind with whistling  
speed;

The horse and rider quivering,

The sparks and pebbles flying.

And left and right, how swift in flight

Pass'd hedges, trees, and mountains;

How flew on right, and left, and right,

Towns, villages, and fountains.

"Dearest! dost fear? The moon is high!

Hurra! the dead can swiftly fly!

Dost fear the dead, my own love?"

"Ah, leave the dead alone, love!"

See there! about the gallows height

Round the wheel's axle prancing,

Seen dimly in the pale moonlight

A shadowy mob is dancing,

"Halloo—there! Rabble! Ho! come  
here!

Come, mob, with me—and follow near!

Our wedding-dance be skipping

When we to bed are tripping."

And quickly on the mob did rush

Behind them noisy-clattering,

As whirlwinds through the hazel-bush

Send down the dry leaves pattering:

And further—faster still—the steed

Flies like the wind, with whistling  
speed;

The horse and rider quivering,

And sparks and pebbles shivering.

How flew they in the moon's wide light,  
Soon into distance speeding!

And over head, how quick in flight

Were heavens and stars receding.

"Dearest! dost fear? The moon is  
high!

Hurra! the dead can swiftly fly!

Dost fear the dead, my own love?"

"Oh, leave the dead alone, love!"

"My steed! methinks the cock doth  
crow;

The sand is just expended;

My steed! the morning air, I know—

Quick, hence! our course is ended:

Achiev'd, achiev'd now is our ride!

The nuptial chamber opens wide!

The dead ride swiftly striving!

The goal, the goal's arriving!"

And swiftly tow'rs an iron grate

With tearing speed they thunder'd:

With a slight switch he strikes the  
gate,

And lock and bolt is sunder'd.

The doors unfolded, creaking wide,

And over graves still on they ride,

With tombstones round them gleaming  
On which the moon is beaming.

Look! in the twinkling of an eye,

Ho! ho!—a ghastly wonder;

Piecemeal the rider's garments lie

Like tinder shred asunder.

A skull, of tuft and queue bereft,

A naked skull alone is left!

A skeleton before her

Holds scythe and sand-glass o'er her!

The black horse wildly snorts and rears,

And breathes forth sparks; and

shrinking

From underneath them, disappears,

Quick vanishing and sinking.

Wild howling fills the welkin round,

And groans from the deep grave  
resound.

Lenora's heart, just shivering,

'Twixt life and death is quivering.

And now beneath the moon's pale  
glance,

Round in a circle scowling,

Link'd hand in hand, the spectres dance,

And to this tune are howling:

"Forbear! forbear! though breaks the  
heart,

'Gainst God in heaven take no part.

Now from thy body sever,—

God save thy soul for ever!"



EXTRACTS, WITH NOTES, FROM THE MINUTES OF THE LODGE  
OF FRIENDSHIP, NO. 277, OLDHAM.

By THE REV. JOSEPH HARRISON, M.A., 18°, S.W. No. 277; PROV. G.C. (MARK)  
LANCS., PRELATE OF THE PALATINE CHAPTER ROSE CROIX.

THE Warrant of the Lodge is dated August 22nd, 1789, and was granted on the petition of Bros. Jonathan Raynor, Joseph Dunkerley, and Isaac Clegg, by the P.G.M. of Lancashire, John Allen, acting for H.R.H. the Duke of Cumberland, G.M., and countersigned by William Hall, Dep. P.G.M.

The No. was 554 in 1791 and 463 in 1793, as appears from the Cash Book. There is no mention of the number in the minutes. It does not appear that the ceremony of Consecration was performed. The minutes simply state that "The Lodge of Friendship opened on Wednesday, the 2nd day of September, 1789, at five o'clock in the afternoon, in due Form at the 'Ring of Bells,' Oldham, by the Lodge of Sincerity, Bull's Head, Manchester."

Including the W.M., twelve Brethren were present; one member was "absent on business." Bro. Jonathan Raynor, the first W.M., was made a Mason in Lodge 354, attached to the 49th Regiment; the S.W. in No. 213 of the Grand Lodge of Ireland; the J.W. and three other Brethren in the Union Lodge 534, Ashton-u-Line; two brethren from Lodge of Relief, No. 40, Bury; one brother from No. 92, and another from No. 58, Grand Lodge of Scotland; and one from the "Fleece," No. 393, Manchester. The three brethren last named are styled "P.M." The Social position of the brethren forming the Lodge may be gathered from the business of each; the W.M. was a "weaver;" four were "cotton manufacturers," a "hat manufacturer," an "inn-keeper," a "tailor," a "shoe-maker." Three candidates were "admitted Entered Apprentices"; one of these was the Rev. Miles Wrigley, A.M."

Lodges of Emergency were held on the following day, and the 6th and 19th of the same month, at the last of which "Br. the Rev. Miles Wrigley, A.M., was passed a fellow craft, and rais'd to the sublime Degree of a Master Mason."

There is no mention of the presence of visitors until the eight meeting, held on October 28th of the same year, when the names of twelve brethren from the Union Lodge, No. 534, St. John's Tavern, Manchester, are given. The Union Lodge, No. 534, is said above to have been held at Ashton-u-Lyne.

On the 8th of December following it was resolved to hold the Lodge at the Angel Inn:—"Pursuant therefore to this agreement the Box was this evening removed in due form and good harmony."

January 1st, 1790, Festival of St. John. The second W.M. was installed, and held office for six months. This continued the term of the office until 1815, when the W.M. was elected to hold office for twelve months; but this arrangement was again put aside in 1820, when the W.M. was elected for half a year; in the following December the W.M. was elected for a year, and this rule has subsequently been observed. It was usual to ballot for all the officers of the Lodge until January 1822, when the W.M. and Treasurer, only, were voted for.

July 21st, 1790. A Br. gives notice that he "Wishes to have a Certificate in 3 months." The first notice of subscriptions appears in the Treasurer's Book at this date. Each member paid 9d. every Lodge night, 6d. for expenses and 3d. for charity. The fee when a candidate was proposed, or, as the minutes give it, "reported," was 10s. 6d., and another 10s. 6d. on initiation.

August 10th, 1791, Seven Brethren are "made moddern masons, enter'd, past, and Raised."

At several meetings this year and subsequently till 1840, Brethren were "made Pass Masters." Probably these Brethren were *nominally* Past Masters, upon whom only the Royal Arch degree was conferred; and a certificate stating their rank would be issued from their Lodge. See "Records of Old Lodges, *Masonic Magazine*, Vol. IV., page 6.

Feb. 16th, 1791. A visiting Br. was present from "the Lodge of Fortitude" held at James Taylor's, Bottom of Hollinwood, under the Ancient Grand Lodge of York." We have not been able to find any other mention of this Lodge.

Dec. 17th. J. R., (the first W.M.) was "sencered for his bad Behaviour and he asked Pardon of the Lodge and received it."

March 7th, 1792. "The Lodge closed in good harmony with the Master's Lecture;" and on April 4th, with the "Enter'd Apprentices Lecture."

Augt. 9th. Two Brethren were "fined for going before the lodge closed in the penalty of one shilling per member by the consent of this body."

Sept. 26th. The Lodge was summoned for 5 o'clock, "but on account of the Master's forgetfulness and his not coming till 8 o'clock it was opened then."

Oct. 23rd. The Lodge closed "In hopes to meet agatin in good health and in fresh Masonic Vigour the month following."

Augt. 21st, 1793. "The Lodge removed without one dissenting Voice to Br. Woods on Account of Bad vase and worse language" and "so Farewel Mr Lawson." Brother Wood was an Inn-keeper and the W.M. at the time. The name of the House kept by him does not appear.

Decr. 5th. The Lodge opened at 11 a.m. It was an emergency meeting, at which a Brother was raised. Closed at 2 p.m. and the minutes state "After this we proceeded to Royton on business." No trace of the nature of this "business" appears.

Decr. 11th. In the Cash Book the following items occur:—

|   | £ | s. | d. |
|---|---|----|----|
| "To 30 pair of Flannel Drawers for the use of our army abroad | 3 | 5  | 0  |
| Carriage of the same to London                                |   | 2  | 7  |

Oct. 28th, 1795. Six Brethren were made Mark Masons.

July 20th, 1796.

"The Lodge was called for emergency on the occasion of the funeral of our late worthy Br. John Rowbottom."

"In the Cash Book is the following item:—

|                                       | £ | s. | d. |
|---------------------------------------|---|----|----|
| "To preaching Bro. Rowbottam's sermon | 1 | 1  | 0" |

These items also occur:—

|                    | £ | s. | d.  |
|--------------------|---|----|-----|
| "2 dozen of Aprons | 1 | 7  | 0   |
| "Gloves            |   | 14 | 10" |

The Clothing was provided by the Lodge for many years.

At this emergency meeting the following chapters attended:—

Philanthropy, Werneth,  
Trinity, Manchester.

There were brethren also from Lodges in the neighbouring towns. Can any one tell us whether the charters of the two Chapters mentioned have been attached to any other Lodge?

Novr. 29th, 1797.

In the Cash Book it appears that £2 2s. was lent to Bro. W. R. "on his watch untill valued." At the next meeting 3s. 6d. was paid for "valuing and repairing" the watch. Its value is stated to be £2 2s., but nothing further is recorded about it.

At one meeting this year "10 Brn. were made moddern," & "4 Brn. made pass masters."

March 28th, 1798—a "Subscription towards the support of the war, £7 7s.", appears in the Cash Book. A local Almanack for the year 1880 gives the following :—

"May 26th, 1794—The Freemasons beat up for military recruits." There does not appear anything in support of this statement, though the Brethren were certainly loyal, as proved by the above grant of money, and 30 pairs of Flannel Drawers in 1793.

June 12th, 1799—"This Lodge was Opend But Theopelus Turnor disturbed the peas and good harmony at 8 o'clock."

Oct. 9th—The Secretary occasionally whiled away his time with another Brother in scribbling doggrel rhymes on the pages of the Minute Book. We have :—

"James Potter is my name  
and England is my nation  
oldham is my dwelling place  
and christ is my salvation."

After which comes, in another hand—

"O save him from rhymes like these  
and mind his bacco and his cheese."

Jany. 8, 1800—"but a fue Brothers atndded the lodg was not opened But there was peas hand good harmony."

Decr. 28th, 1803—"Agreed to advance the price of making masons from £2 12s. 6d. to £4 4s. Cd.—viz., £1 1s. 0d. at the report & £1 1s. 0d. for each step."

"Augt. 15th, 1804—By a gift to Brothers prisoners in Lancaster s. d.  
Castle . . . . . 10 6

Sep. 19, 1804—Discussion "whether two steps or only one taken on a night." Agreed that two might be taken.

"Liquor to be Determined next night whether we are to have it as usual or on a better Plan."

Novr. 14th—Resolved to move the Lodge to another house.

Decr. 27th—Agreed that "the Lodge shall stop here at this house until we find a Sufficient reason to remove," . . . "after Due trial of the Landlord that is coming to Occupy this house."

Feby. 13th, 1805—Twelve Brethren were "made Mark Masons."

March 18th, 1807—Monthly subscription raised from 9d. to 1s. The "quantity of liquor to come in to be at the option of the Master and Brethren."

Augt. 12th—A visiting Brother "from the Lodge at Wearneth" paid 1s. What Lodge was this?

"Agreed to summons John Harrop & John Heywood to answer to their conduct on joining a lodge of Orange People whether they mean to remain in our lodge or entirely give up the Orange Lodge as our members will not allow them to sit with us; Except they decline the Orange."

June 8th, 1808—"The moment the Lodge was opened Bro. Scott informed the brethren that Wm. Rutledge, Esq., Captain in the 6th dragoon guards requested to be made a Bro. when the W.M. and the rest of the officers and Brethren agreed to give him the entered apprentice step to-night and exalt him to the degree of a Master Mason to-morrow night."

On this night Br. Rutledge was initiated, and made Fellow Craft and Master Mason on the following night. The fee of £4 4s. was paid.

Jany. 4th, 1809—Monthly subscription raised from 1s. to 1s. 6d.; 1s. to be spent in liquor & "6d. funded for relief."

The "liquidation"—i.e., the G.L. and the P.G.L. dues, were paid in addition to the monthly subscription. A minute to the same effect occurs on the 21st of June following. The "liquidation" to be paid in February was 2s.

Jan. 25th—Resolved to give a yearly subscription of 10s. 6d. to the Medical charity.

March 29th—Resolved that William Tristram having appealed to this Lodge concerning a censure cast upon him by the Lodge of Hope, Bradford, it is the opinion of this lodge that the affair ought to be referred to the Grand Lodge, & that it is not meet for any private lodge to interfere in any difference betwixt a Lodge and any Individual the merits of which they consider themselves incompetent to decide upon & that this be signified to the Lodge of Hope at Bradford."

"2—That it appears to this Lodge that Brother Luke Tristram has been initiated into the Misteries of antient Masonry contrary to the book of Constitutions of the Grand Lodge of England that in conformity to such constitutions we are under the necessity of excluding the said Luke Tristram unless he is willing to pay his fees or give such satisfaction as the Lodge may require that the said Brother Luke Tristram did pay his fees and make full satisfaction to the Lodge an account of the above resolution."

April 26th—"Luke Tristram made in first step."

Nov. 22nd—Br. J. B. was dismissed from the lodge for breaking his obligation as a M.M. by immoral conduct.

June 27th—St. John's Festival opened on this day, Sunday, at 1 p.m.; closed at 8 p.m.

The last record of the first minute book is dated July 11th, 1810.

*(To be continued.)*

## ACROSTIC.

THE budding grace of youth fair promise did foretell—  
 Her perfect womanhood has proved that promise well.  
 Endearing are the charms of Denmark's choicest flower,  
 Pre-eminent her life—unrivalled to this hour.  
 Rare chance that made her ours—old England's own—to love,  
 Innate, her goodness spreads like sunshine from above.  
 No king had fairer child, or prince a gentler wife,  
 Coequal stands her name with all that's good in life;  
 Effulgent light from thrones almost divinely shines;  
 Surrounding kings and queens by many hopeful signs.  
 So should all shine and live, a light of love and worth,  
 On peaceful missions bent, right gladly going forth.  
 Fair field for pleasant tasks, a nation's heart must be,  
 Where reigns loyal love, and as the air is free :—  
 A love of right and home, of sweet affections gained;  
 Led ever upward till celestial life's attained.  
 Each year we live on earth, a lasting peace we crave,  
 Supremely loving her whose heart is good and brave.

SAVARICUS.

A CATALOGUE OF MASONIC BOOKS IN THE BRITISH MUSEUM.

(Continued from page 188.)

- 11475 *bb.* Vignoles et Du Bois: *La Lire Maçonne ou Recueil de Chansons des Franc Maç.* Nouvelle ed. 8vo, La Haye, 1787.  
 $\frac{1}{1}$
- 11475 *bb.* Freemasonry: *Régale Maçonnique A l'usage des Lageste.* 8vo, La Haye, 1787.  
 $\frac{2}{2}$
- 8145 *h* 1. Freemasons: *The Freemason's Vindication.* Folio.  
 $\frac{44}{44}$
- 11475 *aaa.* Masonic Songs: *Recueil de Chansons Maçonnnes.* Nouvelle ed. 12mo, Jerusalem, 1753.  
 $\frac{1}{1}$
- 11475 *aaa.* Masonic Songs: *Preface Allegorique.* 12mo.  
 $\frac{2}{2}$
- 11475 *aaa.* Freemasonry: *Receuil de Chansons Nouvelles de la Maçonnerie Acrostiche.* 12mo.  
 $\frac{3}{3}$
- 4783 *bbb* 13. Hyneman, L: *Freemasonry in England.* 8vo, New York, 1877.
- 4224 *dd.* Freemasons' Hall, Lond.: *Proceedings of a General Meeting held held at.* 8vo, Lond., 1870.
- 11521 *aa.* Freemasons: *Gesänge für Freimaurer, etc.* 12mo, Weimar, 1813.
- 11474 *b.* Per. Pub. Paris: *La Lyre Maçonnique Etreunes Aux Francs-Maçons.* 12mo, Paris 1809.
- 1892 *d.* Freemasonry: *The Mysteries of Freemasonry, taken from a Manuscript.* 4to, Lond.  
 $\frac{22}{22}$
- 8365 *bbb.* Freemasons' School, etc.: *Laws and Rules Proposed for the F.'s School, etc.* 8vo, Manchester (1871).
- 11521 *e.* Freemasons: *VBollstädiges Gesanbuch für Freimaurer.* 8vo, Berlin, 1810.
- PP 1056 *c.* The Scot's Masonic Magazine. 8vo, Edin., 1833. No. 1 only.
- PP 1056. The Sentimental and Masonic Magazine. 8vo, Dublin, 1792, etc.
- PP 1057. Herme's ou Archives Maconniques. 8vo, Paris, 1818-19.
- PP 1058. The Indian Freemason's Friend. 8vo, Calcutta, 1861, etc. (New Series)
- PP 1059. The Quarterly Masonic Reporter, No. 1. Melbourne, 1865, 8vo.
- PP 1059 *c.* The Australian Masonic Magazine. 8vo, Melbourne, 1864, etc.
- PP 1059 *bb.* The Masonic Examiner, Nos. 1 to 6. 4to, London, 1871.
- 1369 *k.* Freeman, A. F. on Freemasonry. 8vo,
- 1369 *k.* Massachusetts (House No. 73): *Report by a Joint Committee, etc., on F.* 8vo, 1834.  
 $\frac{1}{1}$
- 1369 *k.* Massachusetts (Senate No. 87): *Report on Secret Societies and Monopolies.* 8vo, 1836.  
 $\frac{2}{2}$
- 1369 *k.* Clavel, F. T. B.: *Hist. Pittoresque de la Franc-Maçonnerie.* 8vo, Paris, 1843 (Deuxieme ed.)
- 1369 *k.* Oliver, G.: *Historical Landmarks and other Evidences of Fy.* 2 vols. 8vo, London, 1846.
- 1123 *h* 29. Merzdorf, J. F. C. T.: *Die Symbol ve der Masonei.* 8vo, Leip, 1836.
- 1123 *h* 27.28. Acerrellos, R. S.: *Geschichte der Freimaurerei.* 8vo, Leip., 1836. 4 vols.
- 1123 *f* 40. White, W. H.: *Constitutions of the Ancient Fraternity of Free and Accepted Masons.* 8vo, London, 1841.
- 1123 *f* 39. Williams, W.: *Constitutions etc., of Free and Accepted Masons.* Part 2nd. 8vo, London, 1827.
- 1123 *f* 38. Oliver, G.: *History of Freemasonry.* 12mo, London, 1841.

- 1123 *f* 36. Fraser, A.: An Account of the Proceedings at the Festival of Freemasons. 8vo, London, 1813-17.
- 1123 *f* 37. Oliver, G.: The Antiquities of Freemasonry. 8vo, London, 1823.
- 1123 *f* 35. Finch, W.: An Elucidation of the Masonic Plates. 8vo, London.
- 1123 *f* 35. Finch, W.: A Masonic Treatise with an Elucidation. (2nd Ed.) 8vo, Deal, 1802.
- 1123 *f* 35. Killick, R. W. M.: Two Masonic Addresses in Lodge of Freedom Gravesend. 8vo, London, 1804.
- 1123 *f* 35. Freemasonry: The History of Freemasonry. 8vo, Edinburgh, 1804.
- 8275 *bb* 5. Newcastle-upon-Tyne: Articles, Rules and Regulations of the Ancient Masonic Benefit Society. 12mo, Newcastle, 1811 (?).
- 8275 *bb* 1. Freemasons, Newcastle-upon-Tyne: Articles, Rules and Regulations of, etc. 8vo, Newcastle, 1817.
- 11475 *aa*. Freemasons: Recueil de Chansons, etc., des Franc-Maçons (Nouvelle ed.) 8vo, Jerusalem, 1752.
- 11475 *ccc*. Freemasons: Recueil de Chansons Vers, Discours and Reglemens, etc. 8vo, Amsterdam, 1758.
- Not Placed Freemasons: An Appeal to the Inhabitants of Vermont, etc. 8vo, Middlesbury, 1829.
- „ Massachusetts Commonwealth of *Anti-Masonic* Convention: Brief Reports of the Debates. 8vo, Boston, 1830.
- „ United States of Amer: *Anti-Masonic* Conv., Proceedings of the 2nd, etc. 8vo, Boston, 1832.
- „ Vermont, State of: *Anti-Masonic* Convention, Proceedings of, etc. 3 pts. 8vo, East Randolph, 1829-31.
- „ Renucci, J. E.: Refutation du Discours de M. Littre, etc., dans la Franc-Maç. 8vo, Paris, 1875.
- „ Caubet (—): La Francmaçonnerie. Lettre A Mgr. L'Evêque D'Orléans. 8vo, Paris, 1875.
- „ Venezuela: Freemasons of. Circular de La M. R. G. L. 4to, Caracas, 1874.
- „ Champagny, F. de Count: La Franc-Maçonnerie. 8vo, Paris, 1875.
- PP 2472 *r*. Ephemerides: The Freemason's Monthly Remembrancer. 16mo, London, 1861-2.
- PP 2472 *re*. Ephemerides: Cosmopolitan Masonic Calendar. 16mo, London, 1871, etc.
- PP 2472 *rc*. Ephemerides: The Universal Masonic Calendar. 24mo, London, 1869.
- PP 2472 *ry*. Ephemerides: The Freemasons' Kalendar and Directory of North Wales and Shropshire. 24mo, Oswestry, 1877.
- PP 2472 *g*. Ephemerides: The Midland Masonic Calendar. 24mo, London, 1863.
- PP 2472 *ra*. Ephemerides: The Devon and Cornwall Masonic Calendar. 24mo, Davenport, 1865.
- PP 2472 *rb*. Ephemerides: The Hampshire and Isle of Wight Masonic Diary. 8vo, Portsmouth, 1865.
- PP 2512 *e*. Ephemerides: The Freemasons' Calendar and Directory. 12mo, Dublin, 1848 and 1852, etc.
- PP 2472 *rd*. Ephemerides: The Freemasons' Calendar for Durham, by W. Brignall, 16mo. Durham, 1869.
- PP 2472 *rf*. Ephemerides: The Masonic Calendar for Durham, by J. H. Coates. 16mo, Sunderland, 1874, etc.
- PP 2493 *ga*. Ephemerides: Freemasons' Calendar. 8vo, London, 1788.

- PP*2493 *gaa*. Ephemerides: The Freemason's Calendar. 8vo, London, 1781.  
*PP* 2472 *p*. Freemasons Calender and Pocket-Book. 8vo, London, 1870, &c.  
 164 *f* 54. Freemasons: Les Fri-Maçons Hyperdrame. 8vo, Londres, 1740.  
 164 *f* 52. Freemasons: Les Fra-Maçonnnes Parodie, etc. 8vo, Paris, 1754.  
 164 *b* 25. Freemasons: The Freemasons. An Hudibrastick Poem (2nd Ed.) 8vo, London, 1723.  
 82 *e* 36. Freemason: The Generous Freemason. 8vo, London, 1731.  
 112 *d* 41. Freemasons: A Freemason's Answer to the Pamphlet entitled Jachin and Boaz. 8vo, London, 1762.  
 112 *d* 40. Slade, A.: The Freemasons Examined. (2nd Ed.) 8vo, London, 1754.  
 112 *d* 39. Freemasons: Masonry Farthur Dissected. 8vo, London, 1738.  
 112 *d* 38. Prichard, S.: Masonry Disected. (3rd Ed.) 8vo, London, 1730.  
 112 *d* 37. Freemasonry: The Secret History of Freemasonry. 8vo, London, 1775 (?).  
 704 *g* 19. Anderson, J.: Constitutions of Free and Accepted Masons by John Noorthouck. 4to, London, 1784.  
 704 *f* 30. Oliver, G.: The History of Initiation. 3 Courses of Lectures. 8vo, London, 1829.

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 BENEFICIENTIA.
 

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GO as thou art, plain verse of mine,  
 Thy language clothes a thought;  
 Welcome or not, go forth to find  
 Thy place, though unbesought.  
 No potent voice,  
 No numbers choice,  
 To fascinate are thine—  
 Yet mutely go,  
 Thou may'st reflow,  
 Gladly, in coming time, chance line.

The pen and mind, as fellow-friends,  
 Together may avail  
 To move aright, and make amends  
 Wherein all else might fail.  
 Their patient dint  
 Perchance imprint  
 A moral well worth note—  
 Exemplar high  
 To multiply  
 For good, in God's own day, remote.

As touched by alchemistic wand,  
 Like ores in secret mine,  
 The crudities from spirit bond,  
 Transmute and precious shine—

When but His fire  
 Our souls inspire,  
 His Holy Will exalts,  
 And human Wrongs—  
 Vindictive thongs—  
 Finds naught to scourge us for *its*  
 fault.

Forth ! then, fruit of the present hour,  
 Like rays of living light,  
 With all thou hast of living power,  
 Pierce some dark place of night !  
 In kindly cheer,  
 Afar or near,  
 Speak as thou dost to me !—  
 And, prayerful, plead  
 That Heaven's meed  
 May crown our life *eternally*.

REV. HENRY G. PERRY, M.A.

## OUTLINE OF A MASONIC LECTURE ON MASONRY IN JAPAN IN THE SEVENTEENTH CENTURY.

**I** ASPIRE only to introduce this subject as being one of some interest to the Craft in this country, and the following remarks are merely intended to be suggestive to the more experienced brethren, who may have opportunities to investigate this matter.

I find nothing worthy of attention previous to the arrival of foreigners in Japan, early in the sixteenth century ; but in searching for material with which to elaborate some notes I have gathered during the decade that I have passed in Japan, I have met many peculiar facts upon which I have formed the following theory.

Towards the latter end of the sixteenth century, the great power that the Jesuits wielded had drawn down upon them the jealousy and illwill of other sects, which finally culminated in their expulsion from Japan.

About this period the foreigners who visited or resided in Japan had greatly increased, and consisted of men of various European nations, and what more likely that there were amongst these many Masons, and that they should not only establish lodges, but that many natives would be initiated into the mysteries of the Craft.

The position of foreigners in this country three hundred years ago was not the same as that of to-day ; they were not there "on sufferance," despised and watched, but were treated as honoured guests, and associated with the highest in the land, on an equal footing, aye, and intermarried with daughters of the nobles of the land, who were not despised after by their own countrymen for so doing, as is the case nowadays. The children of these marriages and the other native relatives would doubtless be the first to be initiated into the craft, and soon a large number of brethren would exist sufficiently numerous to combine, if necessary, for mutual protection.

It is my opinion that the Jesuits excited the powerful opposition of the Masonic body, and that the decline of the Ashikager line of Shoguns gave them



opportunity to gain great influence with the administration of Nabornager, Hide-yoshi, and Iye-yasu, 1575 *et seq.*

The astute natives would soon perceive that here was a powerful coalition, that admitted to its ranks men of various creeds; that held "charity and good works" as its leading tenet; that the members were liberal, intelligent, and good members of society; and, that, moreover, the strict secrecy that surrounded the society gave greater power to the principal leaders.

Here was something that might be judiciously used as an offset to the scheming priests, a medium between the borze and the Jesuit, and is it not most probable that this alone would induce the far-seeing Iye-yasu to attempt to penetrate the secrets of the craft, with a hope to mould its influence to his own ends? Finding it impossible to have full sway, that the craft was not so plastic as to be induced to prostitute its power to the political uses of a tyrant usurper, no doubt it would likewise become a mark for persecution, and become involved in the general downfall and expulsion of Christians.

A large number would however still remain. Unlike Christian worship, Masonry does not call for public observance of its rites, and for generations the craft would continue to exist, men would be able to make known to one another that there was a common bond between them, although hitherto perfect strangers, or know how to make known their prior claim to help in time of need, and many of the Japanese tales of those troubled days contain passages that fully bear out my theory on this point.

By carefully studying the punishments introduced about this time, the professor of Christianity will recognize that crucifixion became the most degrading species of judicial torture and execution, at the time that the Takugawa regime persecuted and uprooted Christinity, degrading the emblem of the creed to the lowest depths.

A Master Mason will likewise study judicial suicide and some other modes of capital punishment with no little interest. What applies to crucifixion might as well apply to the penal code of the Craft: an attempt might have been made to degrade the Order, but it may have been partially foiled by some influential craftsman who would be eager to remedy the evil caused by some brother to the Order. (Further particulars cannot be put in writing for judicious reasons).

There are numerous stories of the Japanese during the latter part of the seventeenth and beginning of eighteenth century of mysterious documents carefully preserved in secret by the natives—precious heirlooms. Several of these are matters of history, and there is evidence to support my theory that these documents were most likely the more important vouchers of the Masonic Lodges, warrants, lists of affiliated brethren, etc., and in some instances the certificates of ancestors.

In a country like this, where the risk of fire is so great that every person considers seven years the average duration between being burnt out of house and home, besides the thorough system of espionage, it would be most difficult to preserve secretly any large collection of documents—this is even proved by the great rarity of *bona fide* Buddhist or of Sinto documents of old date.

Had the documents I allude to have been other than those connected with the proscribed creed, there would have been no occasion for concealment, and there could hardly have been any paper of importance connected with religion that would have created so much commotion as that document found on the person of an old woman who was crucified at Osaka during the early part of the present century.

Not having the qualifications in Masonry, and, therefore, not the experience necessary to pursue this subject as deeply as I could wish, I must leave it for the present in the hands of the elder brethren.

(The above was written in Japan some time back.—C. P.)

## THE LEVEL AND THE SQUARE.

OUR Masonic poet, Robert Morris, has given us, as from a perennial fountain, more than three hundred effusions in form of odes and poems; but none wear so well with old admirers, none secure so speedily the favour of the newly-initiate, as his conception of August, 1854, which has "gone through all the earth" under the name of "The Level and the Square." It is the Masonic song of the age, tending to the immortal.

Eighteen years since, Bro. George Oliver, D.D., eminent above all others in English Masonry, and the Masonic writer for all time, said of this piece:—"Bro. Morris has composed many fervent, eloquent, and highly-poetic compositions—songs that will never die,—but in 'The Level and the Square' he has breathed out his depths of feeling, fervency, and pathos, with brilliancy and vigour of language, and expressed his faith in the immortal life beyond the grave."

We meet upon the LEVEL, and we part upon the SQUARE:  
What words sublimely beautiful those words Masonic are!  
Come, let us contemplate them—they are worthy of a thought;  
On the very walls of Masonry the sentiment is wrought.

We meet upon the LEVEL, though from every station come—  
The rich man from his mansion, and the labourer from his home;  
For the rich must leave his princely state outside the Mason's door,  
While the labourer feels himself a *man* upon the Checkered Floor.

We act upon the PLUMB—'tis the order of the GUIDE;  
We walk upright in virtue's way, and lean to neither side;  
TH' ALL-SEEING EYE that leads our hearts will bear us witness true  
That we still try to honour God and give each man his due.

We part upon the SQUARE, for the world must have its due;  
We mingle in the haunts of men, but keep our manhood true;  
But the influence of our gatherings is always fresh and green,  
And we long, upon the LEVEL, to renew the happy scene.

There's a world where *all are equal*—we are hurrying toward it fast;  
We shall meet upon the LEVEL there, when the gates of death are past.  
We shall stand before THE ORIENT, and THE MASTER will be there,  
Our works to try, our lives to prove, by HIS unerring SQUARE.

We shall meet upon the LEVEL there, but nevermore depart:  
There's a MANSION, bright and glorious, set for the "pure in heart;"  
There's a MANSION and a welcome, and a multitude is there  
Who in this world of sloth and sin did act upon the SQUARE.

Let us meet upon the LEVEL, then, while labouring patient here,  
Let us meet and let us labour, though the labour is severe.  
Already in the western sky the signs bid us prepare  
To gather up our WORKING-TOOLS and part upon the SQUARE.

Hands round, ye Royal Brotherhood, close in the Golden Chain:  
We part upon the SQUARE below, to meet in Heaven again.  
Each link that has been broken *here* shall be united *there*,  
And none be lost around the THRONE who've acted on the SQUARE.

Periodically published in Masonic journals, quoted in a thousand orations, seen in fragments in innumerable epitaphs, musically wedded to sixteen airs, declaimed by travelling performers, and embodied in many "Gems of Reading," this effusion deserves, best of all, to herald our sketch of The Well Spent Life.